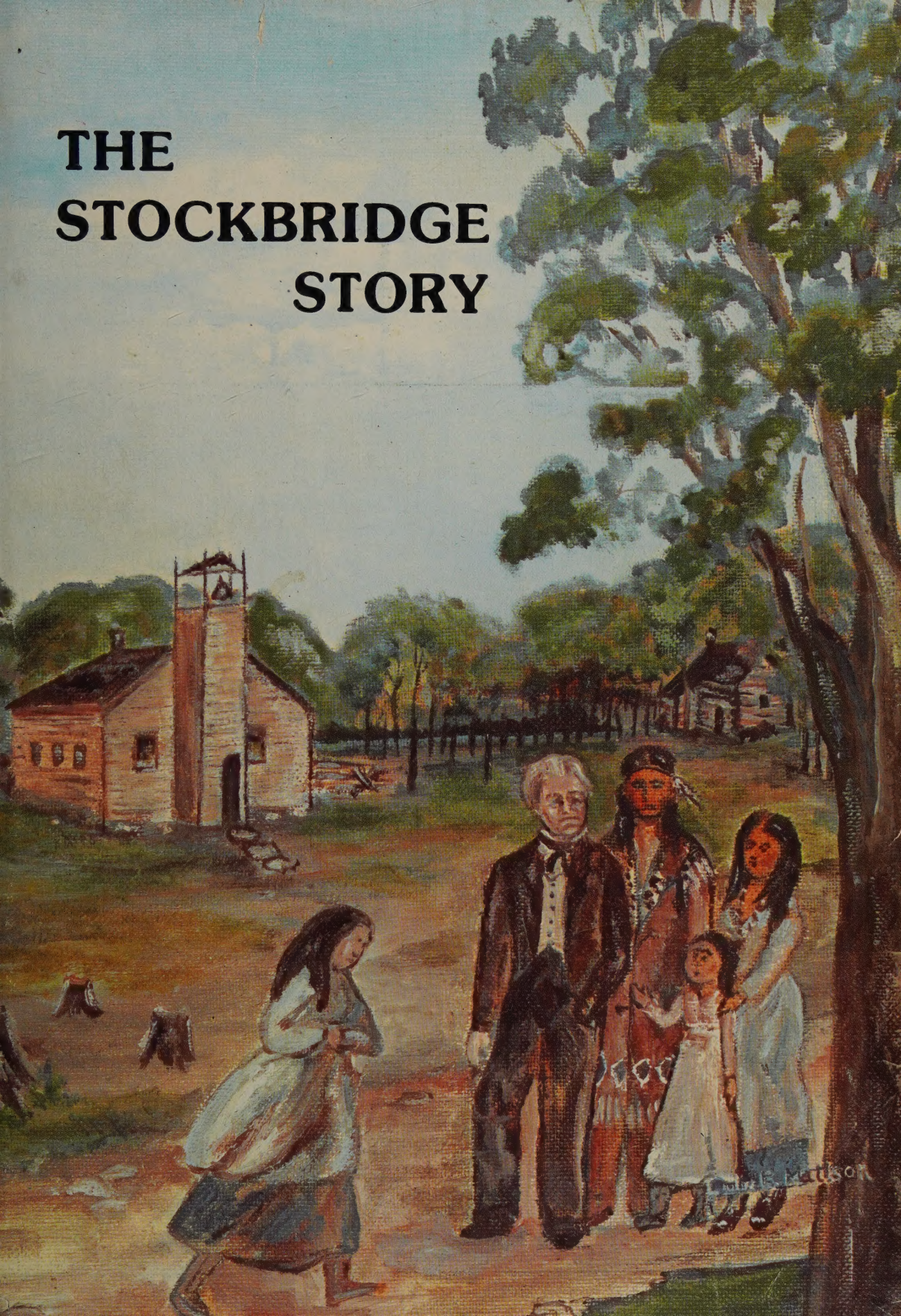


THE STOCKBRIDGE STORY



Paul E. Mattson

THE STOCKBRIDGE STORY

The Church of the Stockbridge Nation and its pastors, including the Rev. Cutting Marsh, depicted on the dust jacket with an Indian family near the old Mission House, "carried the light of Christian civilization into the wilderness. Theirs was the first evangelical church in what is now Wisconsin, and from their humble mission went light to the region round about and to tribes in the darkness of heathenism.

"When Roman Catholics had here no resident priest, when no Methodist itinerant had yet penetrated this wilderness, and in it the Episcopalians had neither church nor minister, these Christian Indians came hither as an organized church, and this church, before any other was organized here, God blessed with a revival.

"The first free school in Wisconsin was theirs, and the first of the great company of women, who here publish the divine word of education, was of Stockbridge blood.

"As years went on, they aided, through their pastor, in establishing churches among the whites. Fugitives from slavery found shelter in their settlement. Better than their service in six wars for our country is the fact that, wherever they lived, there are now churches and schools which they helped found and homes which they helped make."

—The Rev. J.N. Davidson

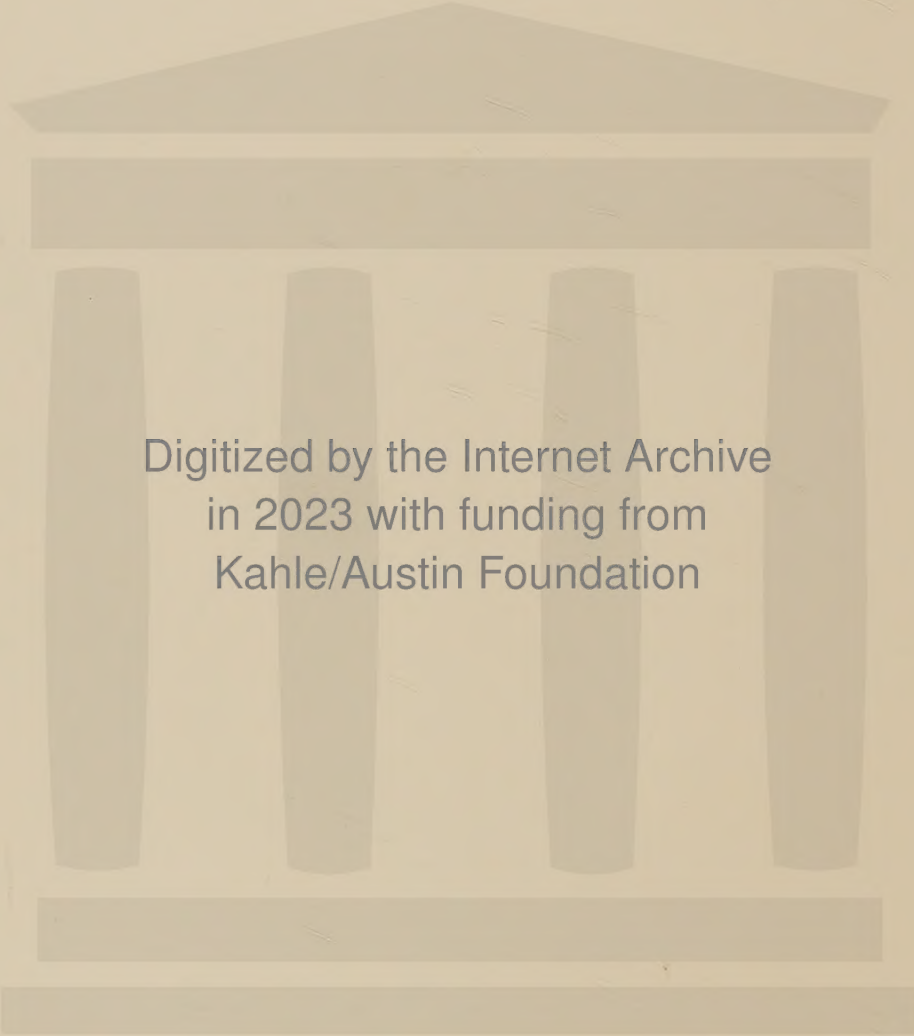
In "Muh-He-Ka-Ne-Ok,
A History of the Stockbridge Nation"
1893

Dust jacket painting
by Lu Doxtator Mattson



Ted Verkuilen, Jr.
1204 Hoover Ave.
Little Chute, WI 54140





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THE STOCKBRIDGE STORY

By
Dorothy Meyer
Elaine Doxtator Raddatz
William Leach

THE OLD MISSION
HOUSE. 1834.

STOCKBRIDGE,
WIS.

Dedication

To the spirit of cooperation in our community — born of the early settlers, nurtured by today's residents and entrusted to future generations — "The Stockbridge Story" is dedicated.

The Old Mission House

The Church of the Stockbridge Nation called this building in Stockbridge its Mission House from 1834-56.

This first public building in Calumet County served simultaneously as a Presbyterian church-school and courthouse for Indians and whites alike; later as a Congregational church and a public school; a printing office; and, finally, as pictured on the preceding page, as a blacksmith shop. The date it was razed has been lost to history.

CONTENTS

I. Stockbridge, Wisconsin — Our Land, Our Home	1
II. The Stockbridge Indians' "Trail of Tears" . . .	7
III. The Speculators	33
IV. Protestantism in Stockbridge	37
V. Rush to Stockbridge.	51
VI. The Roman Catholics	67
VII. Making a Living from the Land.	83
VIII. The Interurban.	107
IX. And So We Lived in 1915	109
X. We, the People	127
XI. The Need to Know . . . the Right to Learn . .	141
XII. The Enterprise and The Union	171
XIII. From Medicine Men to Doctor of Medicine . .	175
XIV. Calumet County Park	183
XV. Take to the Lake	193
XVI. Business — Then and Now	201
XVII. Organizations	269
XVIII. Appendices	
A. The Military	291
B. Quinney speech excerpts	295

Stockbridge, Wisconsin

Our Land, Our Home

"Then God said, 'Let the waters below the heavens be gathered into one place and let the dry land appear.'"

— Genesis, 1:9

A truly beautiful area.

Many people — tourists, summer visitors, newcomers, natives who have moved away and come back to see family and friends, lifelong residents — have called Stockbridge just that.



Pounding surf

Lake Winnebago, churned by west winds into a caldron of whitecaps crashing onto the rocky shoreline, captivates a youngster at Calumet County Park, north of Stockbridge.

There is no denying that the beauty of the region is eye-catching. The land rolls down from the wooded, craggy outcropping of the Niagara escarpment's occasional steep slopes and cliff walls on the east, forms hills, meadows and sweeping fields dotted with trees, wildflowers, neat farms and feeding livestock, and slides under the blue-gray waters of Lake Win-

nebago . . . and all is bathed in the red glow of an Indian summer sunset.

The picture postcard setting is captivating. But it was not always thus.

About 450 million years ago, a shallow sea covered the area from the Rockies to the Appalachians and beyond, according to Dr. Leonard Weis of the geology department at the University of Wisconsin Center-Fox Valley.

The limestone and shale beneath Stockbridge were formed in this ancient sea through the accumulation of decaying life forms and chemical action. Some of those forms were fossilized and reveal themselves in outlines of coral, snails, worms and leaves in rocks which children pick every spring on Stockbridge area farms.

Natural forces folded and warped the stone — Niagara limestone and dolomite (limestone and magnesium) — and a portion of the landscape familiar to Stockbridge residents was formed: the "ledge," or the Niagara escarpment. This rugged limestone ridge stretches eastward, cropping out occasionally, until it makes its most awesome appearance as the craggy cliffs of Niagara Falls. It stretches across Wisconsin for more than 230 miles, "disappearing" finally where it dips under the waters of Green Bay. In all its range in the state, however, it is nowhere so prominent as it is east of Lake Winnebago.

Eventually, the shallow sea drained back into the oceans. Later, pre-glacial waters, the action of the glaciers themselves and

rain falling upon the land eroded the limestone ledge, which — nonetheless — remains today an impressive backdrop for the community of Stockbridge.

In the last million years, four masses of ice and snow have moved across Wisconsin, spreading as far south as Kansas.

As the last glacier moved across Wisconsin (10,000-20,000 years ago), it advanced in the form of huge tongues of ice, called lobes. The Niagara escarpment resisted the advancing glacier and caused the giant sheet of ice (the Wisconsin Ice Sheet) to split at the tip of Door County. One tongue, or lobe, gouged out Lake Michigan. The Green Bay lobe sculpted Green Bay, the Fox River Valley, Lake Winnebago, Horicon Marsh and other lakes in this area.

The glacier did not leave the ledge unscathed, though. Rubble in Calumet County Park and in High Cliff State Park, both north of Stockbridge, and the stone used to make fences in the Kloten area testify to the strength of the mountainous glacier.

The glaciers also laid down debris above the limestone cap. In many places around Stockbridge, this glacial drift is only a thin veneer. The soil layer increases farther from the ledge. An indication of this is the depth to which wells must be drilled before water is reached. Many area wells are not deep enough to penetrate the limestone. Others have “tapped” the limestone.

Occasionally, there are pockets of sand and gravel that show where the local streams ran off the glaciers, depositing nature’s sediment.

To the west, the melting, receding glaciers blocked the outlet of the Fox River. A large lake — glacial Lake Oshkosh — was formed.

As the glacial lake receded, it left behind the level farm land of today.

As the last glacier — the Green Bay lobe — retreated about 15,000 years ago, it left the drainage system that made up the present Lake Winnebago.

During the time of the Mound Builders (native American Indians and the region’s earliest settlers), Lake Winnebago was a marshy area. The lake was a sort of basin in which the Fox, the Wolf and the Fond du Lac rivers and other streams came together before flowing north into Green Bay. Acres and acres of wild rice grew there. Reefs still are found in the lake. They may be the original rice beds.

Missionaries and explorers described the area as rich in game and vegetation which the early inhabitants of the region used wisely.

This is what the Stockbridge Indians found when they came here from New York in the 1830s. The lake and its surroundings provided a daily supermarket of fresh fish and meat and produce.

The geologists’ explanations of the origin of Lake Winnebago differ considerably from local legends. . . .

Lumberjacks, sitting around their stoves at night in the north woods, conjured up tales about their superhero, Paul Bunyan, and his blue ox, Babe. One of those tall tales tells how Lake Winnebago was formed.

It seems Babe had a tremendous appetite. So Paul looked for a good place to plant his corn to feed the blue ox.

He found it and planted the corn. The stalk grew so fast and so tall that when crows flew up from the Earth to eat ker-



Lake Winnebago in 1830

Wild rice beds were found in all low-lying areas surrounding the lake in 1830. The beds furnished food for the Indians, who harvested the rice from canoes. It also was a source of food for migratory birds. (Map supplied by U.S. National Archives, Department of Defense, Records of the Office of the Chief of Engineering, R.G. 77 Map 0 15, Roll)

nels off the cobs, they starved to death on the way.

Then, a big wind came out of the southwest and blew the huge cornstalk down — roots and all.

The lumberjacks swore that where the stalk's roots pulled out of the Earth, Horicon Marsh was created. Water filled in the depression left by an ear, which had fallen to Earth — and Lake Win-

nebago came to be. The stalk fell and cracked, forming the Fox River.

But Gib Schoen, a local resident and former tavern owner, said that's not quite how Lake Winnebago came to be located where it is. He said that when he took over the tavern business at the Stockbridge Harbor, there wasn't a lake there at all. It was beyond Kisser's, east of Henry Hoffman's buildings.

Gib wanted a lake off to the west of his tavern. So, one night, when Henry was sound asleep, he took his favorite wheelbarrow and hauled and hauled and hauled. By morning, he had hauled all the water down to his tavern. And that's how Lake Winnebago was formed.

* * *

According to the U.S. Army Corps of Engineers, the federal government moved to improve the Fox River in 1848, when Wisconsin became a state. The government ceded the land on either side of the Fox to the territory-state in 1846 and 1854-55. The money from the sale of the land was to be used to develop locks, dams and canals.

Temporary dams were built in Menasha and Neenah in 1850. These were stave dams, constructed of wood. The original dams raised the water level of the entire lake two feet.

This dramatic increase in the lake's level ruined the Stockbridge Indian tribe's supply of wild rice. The beds were flooded and gradually disappeared. Only the reefs remain. Local fishermen who know the lake well fish near them.

When the water level was raised, 50,000 acres of low-lying land — mainly to the south and southwest of the lake — were flooded. Lake Winnebago had become a flowage.

The government appropriated \$600,000 to compensate for this loss of land. However, a claim had to be made and accepted before money was paid out. According to local legend, some farmers were reimbursed for the loss of their land to the lake.

The dams slowed the flow of the water, creating a huge, shallow lake. (Lake Win-

nebago is approximately 28 miles long, 101/2 miles wide and 21 feet deep at its deepest point. It covers approximately 215 square miles.) The rushing water of the rivers and shadowed streams once was cool enough to support trout, but the slowing of the waters raised the temperature of the lake.

However, the increase in the water level was not without its benefits. It made shipping on the lake a possibility. The first steamboat to sail on Lake Winnebago, the Manchester, was outfitted with a new hull a few miles south of Stockbridge by the Brotherton Indians in 1844. The boat had been purchased in Buffalo, N.Y., in 1843 and brought west by Capt. Peter Hotaling.

Two years after the wooden dam was built, Thomas Mc Lean plotted a village — St. Catherine — on lots 16 and 17 in the Town of Stockbridge. Mc Lean operated a warehouse and a store there, so shipping on the lake must have been successful enough to warrant a business to grow up at this point. Records of the business and what was traded there were unavailable.

The early locks and canals on the Fox River connected Stockbridge with Green Bay, Lake Michigan and points beyond. Wheat and barley grown here could be shipped to other "port cities" in need of grain.

The dam site and canals were in private hands. They did not realize a profit and folded. In 1872, the task of rebuilding the aging dams and the canals fell to the U.S. Army Corps of Engineers. The corps controls the water level even today. At no time, has it allowed the water to rise more than the original two feet.

Commercial traffic continued to flourish

on Lake Winnebago, but ceased around 1935.

The Fox drops 168 feet in the 39 miles from Neenah-Menasha to Green Bay, and 94 percent of the drainage area is above the dams at Neenah-Menasha. These factors have produced extensive and valuable water power, which still is used today.

The advent of the automobile and good highways introduced new residents to Stockbridge: city dwellers looking for summer homes on Lake Winnebago.

They built cottages and year-round homes along the lake. Many people, retiring from the cities, came here to seek a rural beauty and peacefulness. But they also found the lake fly, the annual bane of lakeshore residents. But the larvae of the lake fly is a prime source of food for Lake Winnebago's biggest game fish, the sturgeon. Other fish feed on the larvae, too.

Biologists have catalogued 76 species of fish in Lake Winnebago. Among them are the sturgeon, walleyed pike, sauger (sand pike), white bass, perch, fresh water drum, (sheepshead), trout-perch, lamprey, carpsucker, white sucker, carp shiner, catfish, bullhead, burbot (lawyer), yellow bass, crappie and blue gill.

It is hard to speculate what the future

holds for Lake Winnebago. It is a source of power in the production of electricity. It is a beloved spot for fishermen. It supplies drinking water for cities. It is a homesite.

Annoyance with the lake fly prompts discussions about measures to destroy the insect. Chemicals could be used to kill the red larvae. But many fish would not survive the ruination of their food supply.

The familiar green algae of August dog days may make swimming dangerous. The algae, rural erosion and runoff and improper sewage disposal will hasten the aging of the lake.

However, studies are being made on the state of the water. Studies also will be made as to what can be done about improving the quality of the lake.

With an increase in the population, the lake may become an important source of food for the future.

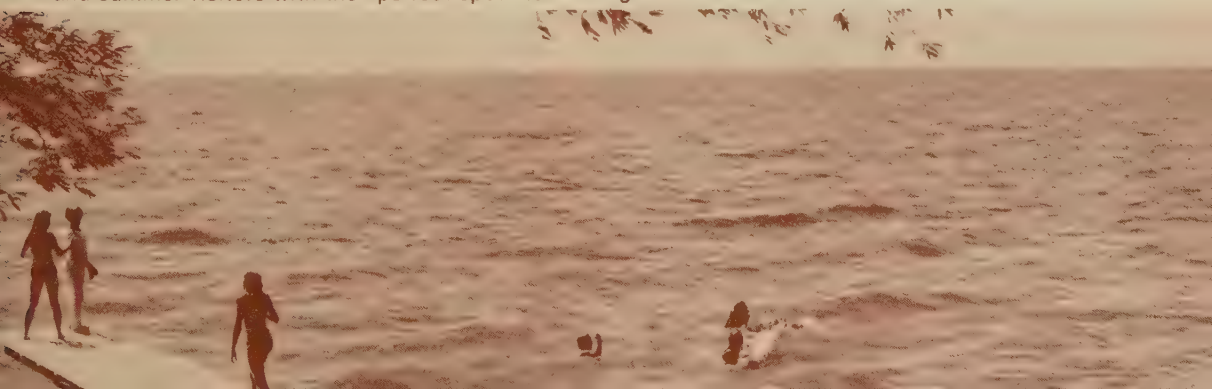
The danger from chemicals and wastes poured into the lake by area industries also must be considered.

There is no doubt that the lake and the land are fertile today, but whether the waters and the surrounding countryside retain their picture postcard beauty and levels of productive abundance depends on the region's present occupants.

Summer fun

Many beaches and parks on Lake Winnebago's east shore provide Stockbridge area residents and summer visitors with the "perfect spot" to

wile away a summer afternoon. Village Park, southwest of Stockbridge, is a popular playground.



Stockbridge was playing New Holstein at Stockbridge on the Fourth of July. The bat boy was Bill Woods, and he had firecrackers in his pocket. He always smoked a corn cob pipe. Finishing his smoke, he returned the pipe to his pocket. He thought it was out.

He was mistaken. In about five minutes, he knew it wasn't out, and so did everyone else. The firecrackers began to explode in his pocket. Every time Bill tried to get his pipe out of his pocket, another firecracker exploded. The crowd was in stitches as a little more of his pants pocket was blown to shreds.

"We made grand whistles out of basswood when the sap flowed in the spring."

Years ago, all provisions were brought to village business places by horses and dray (a long, narrow wagon). In winter, goods were transported by sleigh from Sherwood and Chilton, where there were railroad depots. Anything to be shipped out was taken to Sherwood by team in winter and summer. In about the 1930s, trucks took over this task in the summer. But until there were snowplows, about 1940, horses did the hauling in the winter.

There once was a grain elevator at Mud Creek. The harbor was dredged and a turnaround for the boats still can be seen, although it is almost filled in by sediment from the creek. Old-timers said that about two acres of land projected out from the points at both Stockbridge and Mud Creek harbors. The area was swampy, but a team and wagon could be driven out during the low water season. The dams at Neenah raised the water level, and erosion washed away these marshy projections.

The Stockbridge Indians’ “Trail of Tears”

Introduction

Man has left his footprints in the soil of Wisconsin for 10,000-15,000 years.

The earliest prints were made by bare feet or feet covered by fur boots and leather moccasins — prints made by Indians. It was the red man who blazed the trail in Wisconsin — followed closely by, and sometimes in company with, the white man in the last 200-400 years.

This chapter explores the red man’s arrival in Wisconsin — particularly in the Stockbridge area — and his influence on the region. The Indians who gave Stockbridge its name, however, did not arrive in the area until the 1800s.

The state’s earliest inhabitants were by no means permanent residents. They, and those who came after them, had to contend with climatic changes which affected the growth of the wild grasses, the movement of herds of animals and flocks of birds, and, quite simply, the very existence of the tribes themselves.

They were nomadic people — settling where the land and the elements offered the least resistance, where the environment was the least inhospitable, where some small degree of safety, security and solace could be found.

Among those prehistoric “visitor-settlers” were the Paleo Indians, Ice Age hunters who are believed to have been Wisconsin’s earliest inhabitants — around 8000 B.C. They fashioned crude weapons and tools from stone.

Later, the Old Copper Indians mined the ore from which they get their name and

hammered it into ornaments and tools in their villages in Oconto and Grant counties. They were among the earliest metalsmiths in the Americas.



Indian artifacts

Stone tools and arrowheads, uncovered by Stockbridge area farmers’ plows, were used by Indians in this area before the New York Indians arrived in Stockbridge in 1832.

Artifacts of the Red Ochre Indians have been found in Manitowoc County. Archaeologists gave these Indians that name because of the soil — rich with red iron ore — that covered their graves.

The Woodland People entered Wisconsin around 500 B.C. Nomads who lived in simple frame houses, they cultivated the earth wherever they settled and raised corn, beans and squash. The Effigy Mound Builders, a branch of the Woodland People, buried their dead in gravelike mounds shaped like birds, turtles, lizards and panthers. These people are responsible for the “Indian mounds” scattered throughout Calumet County.

Still later, in 100 B.C., the Hopewell Indians settled in the region — primarily along the Mississippi River. They have been called the finest artisans of prehistoric Wisconsin, and the only prehistoric Indians to use silver and other precious metals in necklaces.

The next great influx occurred around 800 A.D., when the Upper Mississippi Indians settled in two locations — along the shores of the Mississippi River and Lake Winnebago. The western group came to be known as the Iowa tribe; the eastern, the Winnebago, or “people of the sea,” after their proximity to the lake. Tillers of the soil, they raised corn and tobacco, and made pottery by firing clay mixed with shell particles. They lived in permanent villages.

As time passed, the forces of nature worked in man’s favor. The whole Green Bay-Fox River-Lake Winnebago-Horicon area was rich in fertile soil, which allowed the Indian to carry on his agriculture and to set down more permanent roots. There were extensive natural crops of wild rice and edible roots and an abundance of wild fowl and forest game.

The region itself was rich in a network of rivers, lakes and prairie trails favoring the growth of a kind of primitive cosmopolitanism for the Indian tribes, according to the “Wisconsin Domesday Book, the Winnebago-Horicon Basin,” edited by Joseph Schafer and published in Madison by the State Historical Society of Wisconsin.

With benefits like this, it is little wonder that Sioux, Chippewa, Dahkota and Algonquin laid claim to Wisconsin at different times before 1600.

The Sauk and Fox, which had joined forces to provide mutual protection, set-

tled the area along the Fox River, only to be driven out in 1746, probably by the Winnebago.

The Winnebago were called “Puan,” men of the “stinking water.” Early French explorers — among them Jean Nicolet, who traveled as the leader of a trade and peace delegation among the Huron in the early 1630s — found the Puan living near Green Bay, over which “bay and a great extent of adjoining country” they were masters. Lake Michigan was called the Lake of the Puan.

The Puan were a formidable nation, according to Nicolas Perrot, a French chronicler, who wrote in 1668: “This nation was a populous one, very redoubtable, and spared no one; they violated all the laws of nature. . . . If any stranger came among them, he was cooked in the kettles. . . . They declared war on all nations whom they could discover, although they had only stone knives and hatches” with which to wage war.

But a later account by Perrot, also from the “Domesday Book,” says the Puan were brought low to a bitter end by terrible defeats and slaughter, a storm on Lake Michigan and pestilence. The few who were left lived in scattered small groups in the woods. They were no longer masters of the bay and the dominant people along the west shore of Lake Michigan.

The Potawatomi then became masters of the Green Bay area.

However, enough Winnebago Indians must have filtered down from Green Bay to rout the Sauk and Fox from the Fox River Valley in 1746, although a Winnebago village had been established on Doty Island, at what is now Neenah-Menasha, early in the 1600s.

That Winnebago island settlement was visited in 1766 by Capt. Jonathon Carver, who was bound for the far Northwest. He found 50 houses in the village, "strongly built with palisades," according to the "Domesday Book." A queen, Glory-of-the-Morning, presided over the village instead of a sachem, or chief. She was said to be more than 100 years old.

In 1832, the Winnebago ceded the low, western shores of Lake Winnebago and the upper Fox River to the United States.

The Menominee, a branch of the Algonquin, probably were driven out of Canada after a quarrel with the Chipewewa. They took shelter, with other bands, in the vicinity of Green Bay. Their warlike neighbors did not bother them, and they were left to grow and prosper in peace. Their territory spread far and wide.

By 1820, the Menominee occupied lands east of Lake Winnebago and on the lower Fox. They lived at Taycheedah (Calumet Village) with their chief, Little Wave, and at Sherwood. The territory — primarily Calumet County — was ceded to the United States by the Menominee treaty of 1831.

The United States government, in turn, ceded small areas of land to eastern tribes or fragments of tribes which desired to settle in the West, which the region then was considered. Among these cessions were two townships granted to the Stockbridge and Munsee Indians and one township to the Brotherton, all in Calumet County.

The Stockbridge Heritage

The Stockbridge Indians are direct descendants of the Muh-hea-kun-nuk (Mohican) nation, which had reached its zenith by the time Dutch explorers sailed

up the Hudson, the river the Indians called Mah-he-can-ni-tuk, nearly 375 years ago.

The name Mohican means the "great sea tribe." It expressed the idea of "the place where the waters are never still." They belonged to the largest Algonquian nation north of Mexico — the Lenni Lenape. The Mohican had settled the region (primarily along the Hudson, plus territory in Vermont, Massachusetts and a tiny corner of Connecticut) 2,000 years before the Dutch arrived in 1609.

War was a popular sport with these Indians. The wars usually were fought over a grievance or the abduction of women from other tribes. Whatever the cause, the wars seldom lasted more than two years.

There, on the battlefields, the inner strengths of the men — bravery, loyalty, honesty and the willingness to fight to the death, if necessary, for their tribe's honor — were put to the supreme test.

Among the Indian women, a sense of freedom prevailed. They were content and at peace within themselves.

What would seem to be drudgery was, indeed, a part of the pleasure of life for these women. They worked in the earth, which was warmed by the sun, planting small plots of crops or choosing the right kind of clay for dishes. They were as one with the earth, the weather and the Great Spirit.

Religion played an integral part in the lives of these Indians. They believed the soul was immortal. The good were destined for an eternity in the happy hunting ground, while the wicked were banished to an afterlife in a place covered with thorns and thistles. They obeyed rules for

fasting and feasting and offered animals in thanksgiving and for atonement. Their "creation story" centered around the Great Spirit, who formed them from red clay.

Tribal histories and traditions were handed down from generation to generation at annual tribal councils.

The Mohican — the forefathers of the Stockbridge Indians — burned their council fires at Pempototowwuthut on the Hudson, near present-day Albany, N.Y. The fire was said to burn forever, with yearly rekindling rites. The relighting signified a renewal, or the beginning of a new year.

At those rites, grievances were forgiven and debts were canceled. The people experienced a new beginning, both physically and spiritually.

The fire was reignited from another ceremonial fire that was already burning in another confederacy. Each tribe kept its own council fire.

The Delaware — some of whose descendants live in Stockbridge, Wis. — were acknowledged to be the "grandfathers" of the Algonquian tribes. Their supremacy was acknowledged by all kindred tribes. They were the governing branch of the Algonquin.

Tribal chiefs — sachems — governed the Mohican. The head chief was chosen by the nation. As long as he promoted the general welfare of the people, and remained a man of high moral character, he held office. The nation also had several lesser chiefs, called councilors. These Indian officials would sit together at council meetings and talk over the affairs of the nation pertaining to peaceful times and war.

* * *



Tribal dress

Etow-oh-koam, king of the River Nation, was an early Mohican chief. (State Historical Society of Wisconsin photoprint)

In its search for a direct water route to India, the Dutch East India Company had come upon the home of the Mohican, an area teeming with animals used for food and clothing. The Dutch called the country New Netherlands.

By 1614, the Dutch — those white men in "winged canoes," whose arrival from the east had been foretold long before by Indian prophets — had entered into trade agreements with the Indians for beaver and other animal skins. They found they could buy valuable furs from the Indians and sell them at enormous profit. There was a ready market for the pelts in Europe. The Indians received blankets, iron tools, guns and ammunition as payment for the pelts. This marked the beginning of the end of the traditional lifestyle of the forefathers of the Stockbridge.

Outgrowths of this brisk trade with the Mohican were the construction of trading posts and forts along the Hudson; the making of treaties for rights to the Indians' ancestral lands; and infighting among the tribes over trading and trapping and hunting rights and who would work more closely with the Europeans.

Treaties were made and signed — and broken as more and more whites came to the new land from Europe to seek their fortunes, to enjoy religious and political freedom, to find a better life. The whites thought they were entitled to the land because of the right of discovery. The Indians saw their ancestral lands being taken from them — and they rebelled. The Indians waged wars against the white settlers who were crowding them out of their lands.

Over the years, they fought with Dutch, French and English for the land that had given the red man life. They became involved in wars that saw white man fighting against white man, too.

But bows and arrows were no match for European implements of war — and much Indian blood was shed. The white man's weapons alone did not ravage the red man's people. The Indians had no cure for ailments that afflicted the Europeans, and many Indians and Europeans died of smallpox and other diseases.

Eager pioneers seemed to show little, if any, concern for the original occupants of what had been a peaceful hunting ground.

The British were instrumental in reinforcing the enmity between two Indian nations — the Algonquin and the Iroquois. The Mohican (who were Algonquin) were firmly convinced that the

British had sided with the Iroquois, their long-standing enemies, in trading deals.

Mistrust and misunderstandings led to wars, and the Mohican were nearly annihilated by their neighbors, the Mohawk of the Iroquois nation.

Thus began a series of relocations for the Mohican and others of the surrounding Algonquian nation.

Unhappy with their lot, routed from their homes and disappointed with their relationship with the Europeans, a small band of Mohican Indians retreated to Massachusetts — still a part of their tribal territory — in about 1730. They settled at Westenhuck and, with other dispirited Indians — Wappinger, Wegua-esqueek and others — eventually formed a new tribe. The confederation would become known as the Stockbridge Indians.

It was on Laurel Hill, in Massachusetts, that the new tribe built its council fire.

In about 1734 at the Massachusetts settlement, the Indians came under the influence of the Rev. John Sergeant, who was sent to minister to them at the request of John Konkapot, their chief. Sergeant, fresh from Yale, established a school and the Indians became fluent in English and well-versed in the lessons of the Bible as they studied under him at the Mission House. A church was organized and Konkapot and his wife were baptized and admitted to membership in November, 1735.

In 1736, the Indian settlement was officially recognized by the colonial government as a village. It was called Stockbridge and the tribe became known officially as the Stockbridge Indians.

In the spring of 1734, Gov. Jonathon Belcher of Massachusetts had called

Konkapot to Springfield to give him a captain's commission in the British colonial militia as a means of recognizing the tribe for its faithful service to the crown against the French.

The Stockbridge Indians were of great assistance to the then-British colonies in protecting the frontier from French Canadian raids. (The colonies, through their ties with England, had become involved in Queen Anne's war in Europe, which saw the British pitted against the French.)

Capt. Daniel Nimham, a chief of the Wappinger nation, who earlier had brought a band of his people away from the Dutch and the raiding Mohawk to safety at the Massachusetts mission, led a band of Wappinger to the front lines on the side of the British in the French and Indian Wars.

(The Stockbridge Indians' aid to the British proved unpopular with other Algonquian tribes, whose loyalties lay with the French.)



Revolutionary War hero

Hendrick Aupaumut received a captain's commission from Gen. George Washington during the Revolutionary War. (State Historical Society of Wisconsin photoprint)

In 1750, King Hendrick (an Indian who was given that name by the British) came from the Mohawk Valley in New York State with 90 followers to take advantage of the education offered at the school at Stockbridge, Mass. Twenty-five years later, King Hendrick (Tiyanoga was his Indian name) was killed in battle while leading a band of followers to assist the English in repelling the French invaders at Lake George in New York.

King Hendrick's great-grandson, Hendrick Aupaumut, was one of 59 Stockbridge Indians to aid the colonists in their fight for independence from Great Britain. He enlisted in Capt. William Goodrich's Company of Indians of the Col. John Patterson Regiment on June 23, 1775, and — with his tribesmen — saw action at Bunker Hill, Saratoga and White Plains, among other battles.

(The Stockbridge were among the few Indian tribes to fight for the patriots during the Revolution. They often were used as propagandists to persuade other tribes to join the patriots, or at least to remain neutral. They also served as scouts and runners, carrying information rapidly over great distances.)

Two of Chief Konkapot's grandsons — John and Jacob Konkapot — also served with the patriots in the Revolution. And Capt. Nimham, apparently disillusioned with the British after they — in 1762 — would not return to the Indians their lands along the Hudson River, joined the 13 colonies in the struggle for independence.

Nimham, his father, and 30 Stockbridge Indians lost their lives in a fray with British forces on Aug. 31, 1778, at White Plains, N.Y.

Aupaumut, who was serving as a lieutenant in Nimham's company, most likely at this time was promoted on the battlefield to captain — and was given his captain's sword and commission by Gen. George Washington.

Washington's military correspondence includes several references to the valuable service rendered by the Stockbridge Indians and Capt. Aupaumut in the Revolution, according to a "History of the Streets of Kaukauna" by Dr. H. B. Tanner.

When Aupaumut returned home to Stockbridge, Mass., after battle, he found that the war had dealt a serious blow to his tribe. By some accounts, their numbers had dwindled to 200. During the conflict, "the flower of their youth had perished; their settlement had been encroached upon by the whites; and many of those who did return had acquired demoralizing habits," Tanner wrote in his book.

Morale was low, but Aupaumut turned to religion and assisted the missionary-preacher in translating his sermons into the Stockbridge language. Many of the older Indians could not readily understand the minister's lessons. He also assisted in translating the Bible into the Indian tongue.

A few of Aupaumut's compositions have survived. One is the "Tradition of Origin of the Mohican." The following is excerpted from Aupaumut's composition, as it was printed in the "Massachusetts Historical Society Collection:"

"Our forefathers asserted that they were emigrants from west by north of another country; that they passed over great waters, where this and other country are nearly connected, called

Ukhkokpeck; it signifies snake waters or sea, from whence they derive the name Muhheakunnuk tribe. Muhheakunnuk is a plural number.

". . . They found many great waters, but none of them flowing and ebbing like Muhheakunnuk until they came to the Hudson's river; then they said one to the other, This is like Muhheakunnuk, our nativity. And they found grain was very plenty in that country, they agreed to kindle a fire there and hang a kettle whereof they and their children after them might dip out their daily refreshment. That before they began to decay, our forefathers informed us that the Muhheakunnuk nation could then raise about one thousand warriors who could turn out at any emergency."

Increasing numbers of whites aroused the longing of the Stockbridge for a quiet home beyond the limits of white settlers. Finally, in 1785-87, they moved to Oneida Creek in western New York State. They called their new settlement New Stockbridge. Their neighbors were the Oneida, who gave them the tract of land for their new home. They were joined by a group of Brotherton Indians from New Jersey and Connecticut. Here, the Stockbridge and Brotherton built homes, opened up little farms and kept cattle, sheep and horses. And they worshiped together in a neat, frame church with the Rev. John Sergeant's son, John, as their pastor.

In the early 1790s, the federal government looked to Aupaumut to bring messages of peace from Washington, D. C., to the Indians of the West — primarily those in the region of present-day Fort Wayne, Ind.

The Ohio River Valley Indians — supported by diehard Tories and British agents — resented the westward expansion of the new nation. They had been attacking the advancing settlers and were in no mood to make peace.

Aupaumut accomplished what he set out to do, however, and made two other successful peace missions in the next two years.

He also used his influence with the Ohio River Valley tribes to enlist their aid against Tecumseh, who, with his twin brother, had been traveling among Indians from Florida to Canada, preaching the formation of one great Indian confederacy to oppose and destroy the whites. Aupaumut assisted Maj. Gen. William Harrison in the campaign which ended in Tecumseh's defeat in the Battle of Tippecanoe on Nov. 7, 1811. Aupaumut also fought under Harrison in the War of 1812.

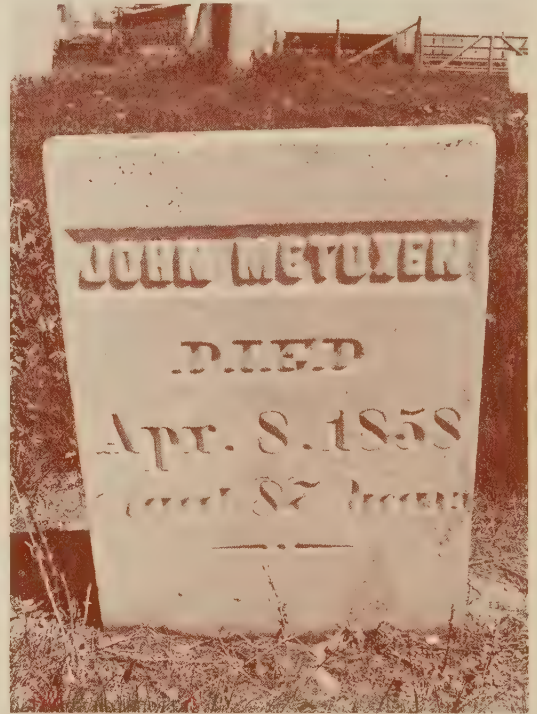
* * *

About this time, the Ogden Land Company purchased the Holland Land Company's pre-emptive or preferential rights to the Indian lands in most of western New York State (where the Stockbridge and other tribes had resettled), and was anxiously pursuing the removal of the red man. For the sooner the Indian title to the land could be cleared away, the sooner the land could be sold to whites — and the company realize a hefty profit.

The company had experienced a small degree of success in this. In 1817, a few families of Stockbridge Indians left New York for White River Territory in Indiana, where their brothers, the Delaware, lived. The next fall, 80 more followed.

The Stockbridge believed the title to the land in Indiana had been secured. Upon

their arrival there, however, they learned that the federal government had forced the Delaware to sell their surplus lands. As a result, these few Stockbridge were left with no place to rest or settle down. Some returned to New York. Others moved to Ohio and Illinois. And a few stayed in Indiana.



Final resting place

John Metoxen, who led a band of Stockbridge Indians from Oneida Creek in New York to White River Territory (Indiana) and eventually to Statesburg (Kaukauna), is buried in the Indian Cemetery in Stockbridge. He was born in Stockbridge, Mass., and died in Stockbridge, Wis. (Post-Crescent photo)

The Stockbridge were led from New York to Indiana by Chief John Metoxen, a deacon in the Moravian Church. He was born in 1770 in Stockbridge, Mass., and was educated at a Moravian Mission at Bethlehem, Pa.

But apparently the "exodus" of Indians was not moving fast enough for David A. Ogden, head of the land company. As a

member of Congress, he was in a strategic position to "bend the ear" of Secretary of War John C. Calhoun and President James Monroe regarding the resettlement westward of the Indians who were blocking the sale of his company's land to the whites.

Ogden and his associates, including Gen. Lewis Cass, governor of the Michigan Territory (of which Wisconsin was a part), at first assumed that the Indians could be induced to move west of the Mississippi River. The New York Indians would have nothing to do with this proposal. Southwest Michigan and northern Indiana were suggested next as convenient locations to deposit the red man. Finally, Ogden — and Cass — settled on Green Bay.

Cass thought the New York Indians, once settled at Green Bay, would "act as a check on the Winnebago, the worst affected of any Indians upon our borders," according to the "Domesday Book." The Winnebago had come under the influence of the French fur traders, who saw settlement of the area as a hindrance to their fur business.

Those Stockbridge — a generation had grown up on the seven square miles along Oneida Creek — who had remained behind in New York while their brothers moved to the White River region in Indiana two or three years earlier were keenly anxious by now to head west themselves.

"White settlers hemmed them in on all sides, and many trespassed upon their reserves; they sold the Indians fire water, swindled them outrageously in trade, and debauched their women," the "Domesday Book" says. "Strife, bad blood, acts of jealousy and vengeance became

habitual. As a result, the desire of the whites to oust the Indians through the agency of state and national governments mounted to a grim determination.

"And, little by little, the Indians themselves became reconciled to the idea of letting the fires go out in the old home, abandoning the graves of their ancestors, and moving toward the setting sun to kindle new fires in the West."

Aupaumut saw the languishing of his people and urged them to move. The Rev. John Sergeant Jr., the Indians' resident missionary, agreed. The American Board of Missions gave its approval to the move and Dr. Jedediah Morse of New Haven, Conn., a representative of an American and Scottish missionary society who himself had visited Green Bay in 1820, counseled the Indians to hire discreet agents to visit the Western tribes to select proper locations for resettlement and to open negotiations for cessions of land.

The government, Ogden and his associates, and the Indians found a friend of questionable character and ulterior motives in Eleazar Williams, an educated St. Regis Indian who claimed to be none other than the French dauphin, Louis XVII.

He had come among the Stockbridge tribe's neighbors, the Oneida, in 1816 as a catechist and lay leader with the blessing of the Episcopal bishop of New York. He was ceded a part of the reservation and built a church on it.

He developed a great following among the Oneida, which did not go unnoticed by Ogden or local officials. For in addition to his ministerial duties (he was not, however, an ordained minister), he preached the mass movement of the New York

tribes to the neighborhood of Green Bay, where they would be united in a giant confederacy. The government would be a mixture of civil, military and ecclesiastic rules handed down from one head: Williams himself.

His plans and designs were extreme, and they appealed to the younger men of the tribes. But to the older, more sober-minded chiefs, the scheme had no charm, and his popularity declined.

Williams visited among the Mohawk, Seneca, Oneida, Cayuga, Onondaga and the Tuscarora and held out dazzling promises of future glory and enticed a few men from each tribe to enter into his scheme. With the approval of the United States War Department, he gathered a delegation of 14 Indians, including three Stockbridge, and in February, 1820, led them on a tour of inspection to the West to obtain cessions of lands. Green Bay was their objective. After a false start, the expedition was undertaken again the next year — with an even smaller delegation.

The Oneida were dead set against Williams' plan of removal and condemned him and his scheme severely. Some did journey west, however. The Seneca steadfastly refused to move, and the Onondaga and Tuscarora were divided on the question. But the Stockbridge were bound and determined to resettle away from the whites.

The party arrived in Green Bay early in August, 1821, and was greeted cordially by the Menominee and Winnebago. However, the French and half-breeds in the area caused trouble for the delegation. They feared competition in their relations with the Menominee and persuaded them and the Winnebago to refuse to cede the New York Indians any

land west of Lake Michigan.

Several days of discussion followed, ending in a compromise: the New York Indians were ceded a strip of land on the Fox River near today's Little Chute. The object was to put them in a thoroughfare to be watched on all sides by the Menominee, Winnebago, Sauk and Fox.

After much deliberation and a great deal of hesitation, the "deal" was concluded. A treaty was drawn up, signed and witnessed. The price was \$1,500. The Menominee were paid from funds owed the New York Indians by the federal government. More councils were conducted in an effort to obtain more extensions of territory, but such moves were met with flat refusals.

* * *

The Stockbridge determined to secure their rights by immediate possession. And so, in 1822, they prepared to move to the five square miles of land at the Grand Kakalin (Kaukauna rapids) in the Michigan Territory.

They loaded their covered wagons at New Stockbridge, N.Y., and hitched them up to teams of oxen and headed west.

In White River Territory of Indiana, where Metoxen's contingent had stopped about four years earlier, they sat with their brothers, the Delaware. Here, they were pursued by hostile Indians, who understood neither the English the Stockbridge spoke nor their reason for dressing like the white man. By this time — after generations of association with the white man — the Stockbridge had lost much of their Indian culture.

Metoxen led this larger party of Stockbridge Indians, including a few Delaware, from White River in the late

summer of 1822 to take up land in Wisconsin. They were eager to settle in a place they could call home. Capt. Hendrick Aupaumut had stayed behind in New York to close the affairs of his nation before moving to Wisconsin.

Several trips over seven years were needed to accomplish the complete resettlement of the tribe from New York to Wisconsin. The Indians buried many of their people along the route. They came with little money and few supplies. The little money that they did have was awarded to them by an act of the New York Legislature as partial payment for their New York lands.



1833 Indians arriving at Stockbridge

When that first group reached Wisconsin in 1822, it traveled north along the shore of Lake Michigan to Fort Howard at Green Bay. Some traveled by canoe; others on foot, driving their cattle before them. Then they proceeded up the Fox River to South Kaukauna — Statesburg — and the five square miles of land that had been sold to the New York Indians a year earlier. (The area had been the tribal territory of the Menominee.)

This was to be the Indians' home for the next 10-12 years.

The Stockbridge shared the region with other Indians from the East Coast. A few representatives of the Munsee tribe, old neighbors of the Mohican on the Hudson River, emigrated with the Stockbridge brethren to Wisconsin, and later a few more Munsee Indians from Canada joined them. This is the basis for the compound name — Stockbridge-Munsee — seen so frequently in Stockbridge Indian history after this time. All told, 232 Stockbridge-Munsee Indians settled at Statesburg. They lived along the south-east side of the Fox River in cabins they built of logs and oak shingles. These Indians had never lived in tepees, the tent-like home traditionally associated with the red man. Instead, they had lived in wigwams, permanent dwellings constructed of wooden poles which were covered with sheets of bark.

The Stockbridge-Munsee and the 20 Brotherton Indians — their New York neighbors — who joined them later near Statesburg set about clearing the land and, with the few oxen, cows, poultry and hogs that had either survived the trip west from New York or been purchased locally, operating small farms.

Approximately 365 Oneida Indians — as many of that New York tribe that Eleazar Williams could interest in his grand scheme — also found a home in Wisconsin. They settled about eight miles west of Green Bay at Duck Creek.

Life on the Fox River was difficult at first for the Stockbridge-Munsee and Brotherton Indians. They were poor. The weather did not cooperate with their farming methods, and the crops raised were not sufficient to meet the needs of the tribes. Sickness and death decreased their numbers those first years.

But some still held to their faith — that faith that had sustained them in Massachusetts and New York. They built a log schoolhouse and, under Metoxen's leadership, conducted church services there with 39 members.

A source of their religious inspiration was a two-volume copy of the Oxford edition of the Bible, published in 1717. It had been presented to the Stockbridge and their devoted teacher, the Rev. John Sergeant, in 1745 while they lived at Stockbridge, Mass. The donor was the Rev. Dr. Francis Ayscouth, clerk of the closet (chaplain) to His Royal Highness, Frederick, Prince of Wales (father of King George III of England).

"It was to remain 'to the use of the successors of those Indians, from generation to generation,'" according to the "Domesday Book." The Stockbridge had brought it westward with them — along their "trail of tears."

In 1929, however, it was purchased from the Stockbridge Indians of Wisconsin by Miss Mabel Choate of Boston and transferred to Stockbridge, Mass., where it is preserved in the John Sergeant House.

Robert Konkapot — great-grandson of Chief John Konkapot, a leader of the Stockbridge, Mass., colony — and his wife, Hannah, were charter members of the church in New York and continued their membership in Kaukauna.

Robert Konkapot's father, Jacob, who served as a scout for the colonists in the Revolutionary War, traveled to Statesburg with his son and daughter-in-law. Together, they farmed a plot of land there near a creek, which came to bear their name — Konkapot. The creek also was the site of a small sawmill, which the

Konkapots built and operated. A creek two miles south of Stockbridge on the Old Road also bears the Konkapot name from similar associations.

Jacob died in 1835 as a result of a sawmill-related accident. He was alone in the woods, felling timber, when he cut his leg with an ax. He severed an artery, and bled to death before help could arrive, according to Tanner's "History of the Streets of Kaukauna."

He is one of two Stockbridge Indians who aided the patriot side in the Revolutionary War to be buried in Kaukauna. The other is Capt. Hendrick Aupaumut.

The years had worn heavily on the captain. Aupaumut — still at New Stockbridge in New York — felt the infirmities of age advancing, according to Tanner, and he wished to see "his old friends and pass his last days among those he loved and for whom he had labored so strenuously all his life."

His nation's affairs settled in the East, Aupaumut and his wife, Lydia Quinney, left New York for Statesburg in September, 1827. He died in 1829 after a 2½-year illness, which had left him nearly helpless. He was 72. His widow, a pious, courageous woman, died 10 years later.

Neither Konkapot's nor Aupaumut's grave is discernible today. Like most of them in the old Indian cemetery near Kaukauna, Konkapot's and Aupaumut's graves have fallen to the farmer's plow. Crops grow and are harvested where Stockbridge Indians — Revolutionary War veterans and others — were laid to rest long ago.

The State Historical Society of Wisconsin, however, placed an official marker in



Official marker

This plaque honors Kaukauna's two Revolutionary War heroes: Hendrick Aupaumut and Jacob Konkapot, Stockbridge Indians. It was dedicated in the summer of 1977 near the site of their burial place in Kaukauna. Participants were, from left: R. Richard Wagner, executive director, Wisconsin American Revolution Bicentennial Commission; Tina Williams, Milwaukee, a direct descendant of Konkapot; Robert La Plante, Kaukauna mayor; and Mrs. Arvid (Beatrice) Miller, Stockbridge-Munsee tribal historian. (Post-Crescent photo)

the area of their grave sites in May, 1977, to call attention to their accomplishments and to honor their memory.

Lasting tribute

Two plaques have been erected in Kaukauna to the memory of Capt. Hendrick Aupaumut, a Stockbridge Indian who was a Revolutionary War hero. Participating in the dedication of the larger plaque in 1976 were, from left: Leona Glover, Elaine Doxtator Raddatz, Mrs. John Doxtator, Kaukauna Mayor Robert La Plante and Oceola Kulow. The plaque on the boulder was erected in 1928 by the Appleton chapter of the Daughters of the American Revolution. (Post-Crescent photo)



The Daughters of the American Revolution and United Paperworkers International Union 147 also have erected memorial plaques to the memory of Aupaumut at the intersection of Reaume and Hendricks avenues in Kaukauna. The plaques recall the Indian leader's contributions to his tribe and the fledgling United States of America.

The Rev. Jesse Miner was the Stockbridge Indians' first settled pastor. He came to Statesburg in June, 1828, as a missionary to the Indians, and died nine months later. He was 47. His tombstone in Kelso Cemetery near Kaukauna bears this inscription: "And he shall assemble the outcasts of Israel." It was a popular belief then that the Stockbridge were descendants of the 10 lost tribes of Israel.

After Miner's death, the people conducted their own services until the Rev. Cutting Marsh arrived in the spring of 1830. He was born July 20, 1800, in



The Indians' pastor

On May 1, 1830, the Rev. Cutting Marsh arrived at Kaukauna as a Presbyterian missionary for the Church of the Stockbridge Nation. He moved with the Indian settlers to Stockbridge and was their pastor, doctor and postmaster until 1848. Marsh did much to spread the Presbyterian faith in Wisconsin.

Danville, Vt. His first missionary assignment was among the Stockbridge Indians at Statesburg. He was sent by the Society for the Propagation of Christian Knowledge of Edinburgh, Scotland, which for many years gave financial support to the Stockbridge mission.

When Marsh arrived, the Stockbridge numbered approximately 350. They had cleared much of the land and were farming it quite successfully. The Fates, apparently, had begun to smile on the Stockbridge. They had begun to build frame barns, but continued to live in log houses. A network of roads had been laid out. And the temperance movement had taken a strong hold on them.

Marsh's congregation had grown to 75 members by 1833. "And all get a livelihood by agriculture," he wrote in one of his regular reports to the Scottish missionary society, according to the "Domesday Book." Some of the men

were skilled "in the mechanic arts," he wrote, and "the women all understand sewing and some of them knitting, spinning and weaving. Three have taught school and one female has been engaged for some years in teaching and a few weeks ago was married to a Mohawk Indian."

The newly married teacher Marsh referred to was Electa Quinney. (The name Electa means "the chosen one.") She had been educated at Clinton, N.Y., and at Cornwall, Conn., and began to teach at the mission school in Statesburg in 1828. It was probably the first free school in Wisconsin. Though her pupils were Indian, she taught them in English. Some accounts cite her as the first school teacher in Wisconsin. A school at Kaukauna bears her name.

Her husband was the Rev. Daniel Adams, a missionary from Canada, whom the Methodist Society sent to minister to the Oneida at Duck Creek. Electa and her son, John Clark Adams, are buried at Stockbridge.

Even while the New York Indians were carving a new life out of the region in and around Statesburg, forces were at work to deprive them of their newest home.

In the treaty of Little Butte des Morts in 1827, the United States purchased from the Menominee a portion of the lands the New York Indians had purchased from them six years earlier. The New York Indians' rights to the region had been violated, and they resolved immediately to appeal to the president of the United States for redress.

John W. Quinney — Chief Wan-nuaucon — acting as the Indians' represen-



Indian leader

John W. Quinney, Chief Wan-nuau-con, was the Stockbridge Indians' voice in Washington, D.C. (State Historical Society of Wisconsin photo-print)

tative, was successful in 1828 in getting a provision attached to the treaty "saving the rights of the New York Indians." The next year, he led the last of the Stockbridge — 30 Indians — from New Stockbridge to Statesburg.

The provision did not settle matters, however. In 1831, all tribes involved in the dispute participated in talks in Washington, D. C., aimed at settling the difficulties. Quinney represented the Stockbridge and Munsee.

But as knowledgeable and eloquent as he was, it would seem no one in Washington paid much attention to what Quinney said. The Menominee delegation complained of encroachments on its tribal land by the New York Indians and others, and alleged never having sold land to the New Yorkers.

And so, in Quinney's own words — taken from a speech he delivered to the assembled houses of Congress in 1852 (recorded in the "Wisconsin Historical Collections"): "The treaty (of 1831) was concluded in total disregard of the rights of the New York Indians. They were treated as intruders, and as if they had no home in the Green Bay country, though they had secured one there at great expense and many sacrifices and hardships. By the treaty as concluded, this was to be wrested from them."

The New York Indians objected to the treaty's provisions, and its ratification was postponed until the next session of Congress.

The thought of being thrust out of their homes again, and of having to go through the "severe and trying ordeal of re-establishing themselves in a new location," filled the New York Indians with dread and dismay, Quinney wrote.

By terms of the treaty of 1831, they were to move to a new plot of land — west of the Mississippi River — but, after examining it, they found it to be wholly unsuitable. Quinney, with Metoxen, headed for Washington again — this time to tell federal officials of their displeasure with the new home that had been set apart for them and to ask to be permitted to remain where they were.

Their petitions were denied — but they weren't finished yet. The Stockbridge and Munsee had determined to separate themselves from the rest of the Indians, and to negotiate with the government for the best terms they could get. They proposed to take other lands — "far in the woods, on the east side of Winnebago Lake," Quinney wrote. Federal authorities — and the Menominee, from

whom the land was to be purchased — agreed to this last proposal; the amount to be paid to the Stockbridge-Munsee for improvements they had made at Statesburg was agreed upon; and the treaty, with modifications, was signed in October, 1832.

Their new home had been visited earlier that year by Marsh and the head chiefs of the Stockbridge nation in a search for better land and a greater isolation from the white man, who was moving into the Statesburg area in increasing numbers.

They spent one night of their exploratory visit on Doty Island. The next morning, they awoke to find a friendly band of Winnebago Indians smiling down on them.

They found the area along the east shore of Lake Winnebago to their liking. According to one early source, "The area was beautiful. The land was low and marshy at first, and then rose to heights some 200 feet high, with limestone ledges lining the cliffs. They found fast-running streams with enough current to run mills. The view from the top of the ledges, overlooking Lake Winnebago, was breathtaking. Forests of the best timber sloped down to the edge of the lake and to the south beyond the horizon."

They brought this report back to Statesburg: the soil was fertile; the water was of the best quality and quantity; and the forests were abundant.

And so, starting in the early spring of 1833, they moved — with the blessing of the federal government and the Menominee — to "two townships of land on the east side of Winnebago Lake,

equal to forty-six thousand and eighty acres . . . for the Stockbridge and Munsee tribes (for their improvements at Statesburg they were to be paid \$25,000 by the government — about \$83 for each Indian for 10 years of labor in clearing the land and erecting buildings); and one township of land adjoining, equal to twenty-three thousand and forty acres, laid off (to the south) and granted for the use of the Brotherton Indians, who are to be paid by the government the sum of \$1,600 for the improvements now in their possession on the east side of Fox River and which lands are to be relinquished by said Indians," according to the Menominee Treaty of 1832. The Stockbridge-Munsee received a larger payment because they had been at Statesburg a longer time and had made more improvements to the land.



Head chief

Austin E. Quinney, head chief of the Stockbridge Nation, posed for this portrait in full Indian regalia. (State Historical Society of Wisconsin photoprint)

This money and later payments were not immediately forthcoming, however. Only after repeated visits to Washington by John W. Quinney and Austin E. Quinney, sachem of the tribe, to seek compensation — remuneration of expenses and losses associated with their moves — was a portion of the money finally granted.

Marsh, who moved to Stockbridge with his congregation, worried about the Indians he had come to know and love. They were his charges, his sheep — and the shepherd was concerned about the effect the federal government's shifts in their homesites would have on them. The "Domesday Book" says Marsh compared the process of moving a tribe of Indians to transplanting aged trees, "which, if not destroyed, hardly ever acquire sufficient thrift to rise above it and soon show marks of a premature old age."

His fears, unfortunately, were to be realized.

* * *

The two groups of New York Indians gave their names to the respective towns they came to occupy on Lake Winnebago's east shore: Stockbridge and Brothertown. The latter is a corruption of the Indian tribal name Brotherton.



The homestead

Mort Welch's log cabin stood along Lakeshore Drive, near Quinney.

The Stockbridge erected log houses and cleared farm land on their new reserve. And they built their Mission House and school in 1834 on a large "downtown" block (in the area of the present State Bank and the vacant blacksmith shop, but set farther from the street) on the east side of the still a-building Military Road. They buried their dead there, too.



Mother and child

Jane Ashotomay Quinney, wife of Austin E. Quinney, and their daughter, Harriet, posed for a frontier artist in this portrait.

As the Indians progressed in their farming, so the little mission flourished. A Sabbath School was established for both children and adults. Monthly concerts for prayer and weekly church meetings were well-attended. A Maternal Association met every three weeks to pray for the

conversion of the children. A Female Cent Society was organized in 1841. Its members gave one cent for the foreign missions. The day school operated throughout the year.

A temperance society was formed (no intoxicating liquors were to be sold on the reservation), and many of those who took the pledge are reported to have kept it sacredly.

Marsh, of course, was the inspiration and example for this dedicated religious life which a portion of the community chose to follow. He was assisted for three months by Jeremiah Slingerland, a Stockbridge Indian. Slingerland, who was married to Irene Seymour, a white woman, taught at the mission school. He succeeded Marsh as pastor-teacher in 1848, when Marsh moved to Waupaca.

Education was looking up, Marsh wrote in 1838 in one of his reports to the Scottish missionary society, and three young men from the tribe had been sent to New York State for advanced study at a seminary.

But the “good life” was not to last.

Again the United States government was urging the Stockbridge-Munsee Indians to move west of the Mississippi — to Kansas, south of the Missouri River. The government believed the attractive Stockbridge area would draw more white settlers if the Indians were removed.

A group of Stockbridge visited the proposed location, but did not like it. The climate was unhealthful, they said, the land was treeless and the water was bad. But agitation for the Indians’ removal continued.

Among the records of the old Congregational Church in Stockbridge was found a clipping from the Oshkosh Times of Dec. 29, 1869. It shed some light on factional bickering, which had come to plague the tribe as much as coercion by the federal government to move ever westward.

The newspaper clipping concerns the last sermon preached in the old Mission House by the pastor, the Rev. L. P. Norcross, when the Congregationalists abandoned that building for their new church. He delivered his sermon on Dec. 18, 1869.

He called special attention to the “Hendricks and Quinney trouble” of 1837. The article states:

“It was about some cattle — or, as one single witness avers, about a single cow, which Austin E. Quinney claimed was stolen from him by one Hendricks, and I believe proved on him. They finally settled it in 1838, selling at the same time their east township of land where Chilton, the county seat, now stands. (The Hendricks party then moved to Missouri to lands provided by the agency of the Ogden Land Company of New York. Other sources list 1839 as the year one-half of the Stockbridge’s land was sold through a treaty the Munsee signed with the government.) This was not so serious a quarrel as to demand much notice, but their hand once in, and their temper up, it became the source of other and more disastrous controversies.”

Eventually, about 90 of the Indians decided to resettle in Kansas (Missouri Territory). One of those who made the journey was Hendrick Aupaumut’s widow, who died shortly after her arrival there. Some stayed in Kansas; others were moved to Oklahoma; still others returned, eventually, to Wisconsin.

The sale of the east portion of their land worried the Stockbridge, for they feared governmental seizure of the remainder.

Reimbursement for the land was slow in coming, and this led to greater dissatisfaction with the white man's government. This also kept the Indians in a constant state of turmoil, which made them less receptive to the teachings of the missionaries. The downfall of the tribe had begun.

Even as the Stockbridge were languishing, their friends and neighbors to the south — the Brotherton — were enjoying success in their relations with the federal government.

The Brotherton opted for citizenship in 1839. Through this agreement with the United States, they received their lands in individual allotments and assumed all the responsibilities and privileges of citizenship. The changeover was successful.

But it meant the eventual loss of their property. They had to sell the land, which they received as individuals, to settle debts and other claims against them, and pay taxes. However, this sorry turn of events could not be predicted. The glow of prosperity blinded any vision of future troubles.

When a similar proposal for citizenship and private ownership of land was put to the Stockbridge, the tribe promptly split into two almost evenly divided factions: the Citizen Party and the Indian, or Quinney, Party. The Citizen Party, of course, favored citizenship. The Indian Party based its stand for maintaining the status quo on years of tradition. To renounce the tradition of tribal ownership of property was tantamount to committing an act of treason.

The Quinneys, in their position as tribal leaders (and, therefore, handlers of government annuities), steadfastly refused to budge on the citizenship question. They would not have it, primarily because they would lose their influence. Citizenship would place all on the same democratic level. It would mean a general social and economic equality.

Jealousy of the Quinney influence doubtless prompted some in the Citizen Party to fight the tribal leadership.

But a likely loss of power probably was not John W. Quinney's sole reason for resisting the citizenship movement. He may have realized that it would be far from easy for his people to live together "equally" with white men, according to white men's laws and customs. In fact, the Quinneys — Austin E. (sachem), John W. (the patriarch) and John P. (a councilor) — professed to hold an "abiding faith that we (the Stockbridge) must be a people by ourselves. Our God hath made us a people distinct from you — we must remain so or perish. We can never participate in the wealth or the social privileges of the whites; however, we might be made participants in the political privileges," according to a paper signed by those Quinneys in the report for 1847-48 of the commissioner of Indian affairs.

They knew, also, that lands allotted to Indians as "citizens" more than likely would end up in whites' hands. And the Indian "citizen" then would find himself with little more than nothing. They favored a "paternal system," under which the land was held by the tribe, not by individuals, and allotted to each male adult or head of a family according to his ability to cultivate it. The rest was held in reserve in its natural state.

LAURENCE J. GORDON INQUIRING WHEREVER I COULD FIND OUT THE
 1 NAME AND DIRECTION OF ROYALTY'S HOME IN LONDON, WITH THE
 2 NAME "JIMMY".
 3 I HAD NO IDEA OF THE NAME AND COULD NOT GET IT. THE ONLY NAME
 4 I HAD RECALLED IN THE RECENT PAST WAS "JIMMY".
 5 I HAD NO IDEA OF WHERE ROYALTY WOULD BE AND I HAD NO IDEA
 6 THAT HE HAD NOT BEEN IN THE DEFENSE FORCE, BUT I WAS VERY
 7 REMOTELY IN ACCORDANCE TO THE NAME "JIMMY".

LAURENCE J. GORDON
 SURVEYOR

PERSONALLY MADE REFERENCE TO THE AS OF THE DATE
 1 JAMES HARRIS OF NEWCASTLE, NEW HAMPSHIRE, WHO WAS
 2 PERSONAL WHO WAS THE PERSONAL INSTRUMENT AND AUTHORIZED
 3 DATE

WILLIAM H. HARRIS
 JR. CLERK OF THE DISTRICT

L A K E W I N N E B A G O STOCKBRIDGE RESERVE

School lot 4 of lot 128 was assigned to the Church of the Stockbridge Nation. Trustees were Timothy Jourdan, John N. Chicks and Daniel Davids. School lot 2 of lots 85 and 86 was assigned to the American Board of Commissioners for Foreign Missions.

aversion to restraint (among the Indians) are amongst my severest trials." He expected the tribe to be broken up.

The Citizen Party was assumed to have the upper hand in 1843, so Congress conferred the rights of citizenship in an act identical with the 1839 Brotherton allotment law.

This widened the rift even more, and led to further degradation among the Stockbridge.

The Indian Party — refusing to abandon the tribal organization — sent Austin and John Quinney to Washington to petition Congress for relief and to plead its case. The result — in 1846 — was the repeal of the act of 1843.

The Citizen Party rebelled. The 1846 legislation returned all Indians to tribal status, and deprived the “citizens” of their annuity and other rights granted in 1843. Citizenship could not be taken from them, they claimed.

In those three years — 1843-46 — many of the new citizens had leased their individual assignments of land or relinquished them to whites. (By 1848, approximately one-third of the land in the Town of Stockbridge had been sold or pledged for the payment of debts. Local merchants had received land in payment for goods. Green Bay merchants — particularly Daniel Whitney — had received Indian lands to settle long-standing accounts. Some white families had bought land from the Stockbridge with the intention of settling there as farmers. Speculators, too, ended up with some of the acreage. They bought large tracts of land from the Indians, giving only a small fraction of the true value as purchasing price. They then would sell the land to unsuspecting white settlers. The land speculators soon would disappear, leaving the white settlers and the Indians to fight over the land.) Farms sprang up practically overnight.

For all that land to revert to the Indian nation under the 1846 legislation would mean a tangled property rights struggle.

As a part of the 1846 legislation, those Indians who wished to be regarded as citizens could enroll as such, but none did. The “citizens” claimed citizenship

from 1843, and saw no reason to honor the 1846 law. Those who professed a preference for the tribal status were asked to sign a roll, but the “citizens” picked that list apart, saying that many of the tribal organization supporters had voted as citizens, disposed of their land by deed or mortgage and, in a few instances, even held public office. The “citizens” also claimed that one of the signers of the Indian Party roll was a full-blooded Negro. (Stockbridge was reported to have been a “station” on the Underground Railroad, a route by which Southern slaves fled to freedom in the North and Canada. One report states that a Mr. Goodell took slaves from Stockbridge to Green Bay, where they were hidden in the belfry of a church by the pastor and his wife — a couple named Porter.)

That black who signed the Indian Party roll actually could have been considered an Indian because the Stockbridge-Munsee tribe enlarged itself from time to time by “admitting half-breeds and other blood relations, and even by outright adoptions,” the “Domesday Book” says.

John W. Quinney’s personal claims against the government for reimbursement for his expenditures in transferring the tribe to Wisconsin and for his other services as tribal representative in Congress contributed to the rift in the tribe. He had asked that the allowance — more than \$15,000 by his own accounting — be paid to him out of funds owed the Stockbridge by the federal government. The federal government did not value his services so highly — and neither did some young men of the Indian Party, who doubtless saw his claim as an attempt to wrest money from the tribe for his own benefit. It would be years before his claim was settled.

By a treaty of 1848, the Stockbridge sold the balance of their land on Lake Winnebago to the United States in return for 72 sections of land “wherever they may select upon the west side of the Mississippi River,” plus \$25,000 for all their claims against the federal government.

Apparently resistance by the Stockbridge to the push for still another westward resettlement had been worn down considerably. But not enough, it would seem, to cause them to get right in their wagons and move out.

A scouting party had gone in search of land for the tribe’s relocation, but nothing suitable was found. The tribe preferred to remain in Wisconsin. The Stockbridge were not suited to life on the hot, ill-watered, monotonous prairies.

Wisconsin had become a state by then, and a provision in its constitution gave Indians equal rights and privileges — if they chose to become citizens. Of course, not everyone wanted to be a citizen.

The resettlement issue finally was resolved in 1856 when the Indian Party, by a treaty, technically accepted the offer of a new home in Wisconsin — rather than one west of the Mississippi — near the Wolf River in the southwestern part of the Menominee Reservation. It contained 72 sections — the same number as had been offered in the treaty of 1848.

John W. Quinney died on July 21, 1855, at his home in Stockbridge. He had told Congress in a speech in 1852: “I am discouraged with that policy which keeps the tribe in continual mutations — I mean removals. I have not only witnessed its injurious effects upon the people, but have — to my sorrow — experienced it. I feel that I cannot go into the wilderness again and begin anew.”

He was tired and wanted to live out his days in Stockbridge on the land for which he had worked so tirelessly and to which he had become so attached. In his speech to a joint session of Congress in 1852 — recorded in the “Wisconsin Historical Collections” — Quinney said: “I pray your honorable body will please pass a law to give me the rights and privileges of a citizen of the United States, and a home, with all my rights in the Stockbridge nation inured to me.”

And so, the man whose very name meant Indian Party to friend and foe alike in the citizenship issue wanted to die a citizen of the United States, in Stockbridge, where he had lived for 18 years. The change in his attitude must have stunned many.



Indian cemetery

The eloquent voice is stilled, but John W. Quinney’s speeches live on in history. He is buried in the Stockbridge Indian Cemetery, north of the village. The stone carver erred in printing the chief’s surname. (Post-Crescent photo)

His death, after an illness of about a year, touched “citizen” and Indian alike, and was felt by white men in farms and stores in Stockbridge and in the halls of Congress in Washington, D. C.

But Quinney’s dying did not bring the citizenship issue to a close. The two factions eventually ended up going their

separate ways: the “citizens” (22 of them) were given patents or title to lands which they claimed in the town; the remainder who adhered to the tribal tradition moved to the reservation in northern Wisconsin, near Shawano. (In about 1875, the Indian and “citizen” factions surfaced again in Shawano County, and eventually all became citizens. An allotment act of 1906 was fully implemented in 1912.) The Indians today live on submarginal land on which farmers and lumbermen found it difficult to make a living.

The move was supposed to take place in the fall of 1856, but there were several delays. Some members of the Indian Party refused to leave and were considered trespassers by the government and the whites who rushed in to buy the land at \$10 per acre. There was trouble — drunkenness, acts of destruction, threats and some bloodshed. In the summer of 1859, however, the few members of the Indian Party who remained at Stockbridge agreed to accept the treaty signed three years earlier and move to Shawano County.

There, on what was once a part of the Menominee Indian Reservation, they have lived for more than 100 years, building log houses, clearing land for farms, engaging in the logging business.

Today, they are looking back, retracing the trails of their ancestors with the hope of finding a long-forgotten culture and heritage.

With their removal from Stockbridge, the Indian community here ceased to exist. After nearly 30 years of Indian residency, the hamlet was now a village — and town — occupied by whites and a handful of Indian “citizens.” A generation had passed into history.

* * *

During the time the Stockbridge Indians called the reservation in the town and village their home, they lived chiefly off the land. They planted small fields of corn, wheat, rye, barley and small squash. At different seasons, they hunted deer and small game that ran abundantly throughout the reservation.



Fishing on Lake Winnebago

They paddled their canoes on Lake Winnebago and fished for perch, pike, catfish, bass and sheepshead. In the winter, they walked out onto the ice, cut holes through it and sat huddled in their blankets, waiting for “Old Moses,” the biggest sturgeon in the lake, to swim by. They never speared the first one, but waited for the next one, which they hoped would be much larger.

In the spring, when the sap started to flow in the maple trees, the Stockbridge collected it in pails and boiled it down to make syrup and sugar in huge kettles hung over burning tamarack wood.

They made beautiful baskets out of wood from black ash trees that grew in the swamps around the reservation. With heavy hammers, they pounded the trees until the fibrous layers separated and then shaved the wood off to a smooth finish and wove it into baskets of different designs for various uses.

The women did fine weaving and beading of intricate designs on their clothing and fashioned brilliant costumes for their chiefs. In the early fall, they collected herbs and dried them for use as a tea to cure ailments.



Proud heritage

Harriet Quinney was, by birthright, an Indian princess. She was the daughter of Austin E. Quinney, head chief of the Stockbridge Nation. (State Historical Society of Wisconsin photograph)

The Stockbridge were employed making wooden shingles, or shakes, for the roofs on the first houses and barns built in this area. It would take them a whole day to

haul the shakes to Fond du Lac on wagons pulled by teams of horses through mud and stump-rutted roads.

Many times, the Indians tried to form some type of judicial system among themselves. They appointed the head men of the nation to conduct civil court. Punishments were justly handed out. Banishment or death by hanging was the punishment for murder committed on the Stockbridge Reservation. On Oct. 21, 1836, two Stockbridge Indians were sentenced to hang by the neck until dead after they had been found guilty of murdering a Brotherton Indian three months earlier.

The Stockbridge were scattered throughout their reservation. Head Chief Austin E. Quinney and his wife, Jane Ashotomay, lived in a log house on the west side of the Military Road, north of today's Leonard Joas farm. The head chiefs held their council meetings at Austin Quinney's home. When Peter Doxtator, son of Moses and Elizabeth Doxtator, was a boy, he was sent as a runner to Oneida (approximately 30 miles) to call together the head chiefs of the nations for a council meeting.

Moses and Elizabeth Doxtator came to Stockbridge in 1832 in a covered wagon pulled by teams of oxen. Moses made several trips between New York and the Wisconsin settlements with the head chiefs. He was a scout, who ran ahead to find suitable places to camp on those trips.

Moses and Elizabeth settled and farmed the land on both sides of the road on the east side of Quinney hill. They had 16 children and all lived together at one time in Quinney. When Moses died in 1891,



Early Stockbridge settlers

Moses and Elizabeth Duxtator arrived in Stockbridge in 1832. They traveled from New York in a wagon pulled by a team of oxen. Elizabeth is holding their youngest son, Austin.

Elizabeth bought the house where their grandson, John Duxtator, and his wife, Frieda Welch Duxtator, live today. Elizabeth purchased it from a man named Cook. The house was built in 1870 by Apsen Quinney. Later, Elizabeth moved to the Oneida Reservation with several of her children. Peter, however, continued to live at Stockbridge until his death in 1940 at the age of 78. Moses and Peter and several of their children and grandchildren are buried in the Indian cemetery north of Stockbridge. Many of the Quinneys are buried there, too.

John W. Quinney (Chief Wan-nau-con) and his wife, Lucinda Lewis, lived in a log house near the site of the present town garage on State 55. Their property extended to Lake Winnebago. They had two children — Olive P. and Oceola Quinney. After the chief's death in 1855, Oceola and his wife, Phoebe Duxtator, lived on what is today the Christina Hemauer farm on the Old Road (Lake-



Indian princess

Phoebe Duxtator Quinney, daughter-in-law of John W. Quinney, wears the headdress and clothing befitting her rank as a tribal princess.

shore Drive). A sorghum mill was built next to Konkapot Creek (Roberts Creek) near their home by Ed Blood in later years. John and Gust Doxtator worked in the mill with their father, Peter, in 1915.

John Metoxen, a great-uncle of Frieda Welch Doxtator, and his wife, Catherine, lived on what is today the Ernest Franzen farm south of the village on State 55.

The Jacob Chicks family lived at what residents today call Sunset Beach. He was a deacon of the Stockbridge mission and a chief.

Approximately 10 percent of the Stockbridge Indians — primarily those settled in Shawano County — enlisted in the service of the Union during the Civil War (1861-65). At one time during this period, Stockbridge was reported to be a “station” on the Underground Railroad for slaves who had fled the South. A log house that once stood on today’s Robert Heller farm north of the village on State 55 reportedly was used as a hideout for slaves. Some are said to have settled in the area for a time.

In the winter of 1923, John and Frieda Doxtator received at their home in Stockbridge an Onondaga chief from New York. They discussed Indian matters during the visit. The Doxtators drove the chief and a couple who accompanied him to Chilton to catch the train after the visit was concluded. John was driving the team when the sleigh ran into a bump in the snow-covered road. The chief and the others landed in a snowbank and the team came unhitched. No one was hurt. The horses were rehitched by the light of a lantern and the travelers soon were gliding over the snow again toward Chilton.

The descendants of the Stockbridge-Munsee and Brotherton Indians were to be honored at a ceremony on Aug. 10,

1968, at the Stockbridge Harbor. The program was billed as an event to call to mind the trials of the Indians as they moved from the East Coast to their Wisconsin settlements and their accomplishments as a nation and as individuals. The event was well-attended by local residents. John Doxtator sang an Indian song.

John Doxtator, grandson of Moses and Elizabeth Doxtator, and his wife, Frieda Welch Doxtator, great-granddaughter of Andrew Metoxen and Georgeann Miller, and their children represent Stockbridge’s link with the Muh-hea-kun-nuk settlers of the 1830s. Oceola Kulow, a great-grandson of John W. Quinney, lives with Mr. and Mrs. Doxtator.

For approximately 85 years, their home, nestled in a little wooded ravine south of the village on the Old Military Road (State 55), has extended a welcome to friends, neighbors and relatives in the town and village and to those who have followed the Stockbridge Indians’ “trail of tears” half way across the continent to this settlement which today bears the name of that nation — Stockbridge.

A Postscript

Descendants of Stockbridge-Munsee Indians, from whom the federal government took Wisconsin land without their consent in 1831, received \$340.81 each in August, 1980, as final settlement for their claim against the government for that land.

The land — stretching from Milwaukee to Oconto — had been granted to the Indians, who had come from New York, by treaties of 1821 and 1822-23.

The government honored the claim in 1966, and finally granted full payment — totaling approximately \$1.4 million, including interest — in 1980.

The Speculators

The land was there — almost for the asking. Sometimes, just for the taking.

Shrewd men — who knew a good thing when they saw it — grabbed up the acreage in and around Stockbridge when it became available . . . and, in many instances, set about to make tremendous profit.

* * *

Daniel Whitney: speculator extraordinaire, businessman par excellence or master swindler?

Probably a bit of all three. When it came to making money, Daniel Whitney knew what he was doing.

Reports differ, but between 1816 and 1819, Whitney found himself in Green Bay — at Fort Howard — where he soon set himself up in business, supplying local residents, traders, soldiers, government officials and Indians with the necessities of life.

Alice E. Smith, in her account of Daniel Whitney in the *Wisconsin Magazine of History* (Vol. 24, March, 1940-41), relates: "Within a short time, Whitney's men and Whitney's goods appeared at every outpost of civilization in the still sparsely settled region." He followed the army to sell food, liquor and sundries to the troops. Such men were called sutlers.

And so, the young man — he was only in his early 20s — was well on his way to making the fortune that would amount to \$270,000 upon his death in 1862.

His trading, exploring and troop-following missions led him to the upper Wisconsin River, along which he worked from 1825-30. He built mills at Plover Portage, and for 15 years was engaged in the lumber business — manufacturing it and running it down the Wisconsin and Mississippi rivers to St. Louis. He also set up a trading post at Sault Ste. Marie.

"His boats soon became a familiar sight on the Fox-Wisconsin route; traders found it convenient to consign their goods to his charge; he carried government supplies; travelers and letters were ensured a safe delivery under his protection," according to Miss Smith.

His swift enterprise soon became competition to the Astors.

A year after his marriage in 1826 to a New England woman, he took out his first Indian trade license. It allowed him to start a store in Statesburg (Kaukauna), where the Stockbridge Indians had settled. Daniel M. Whitney, his nephew, was put in charge. He also operated a potashery at Statesburg.

With the removal of the Stockbridge to the east shore of Lake Winnebago, the Statesburg trading post was discontinued in 1834. And Whitney apparently followed the Indians and the Rev. Cutting Marsh to Stockbridge.

With the Indians' consent, Whitney built a sawmill, a gristmill and a store on Indian land in the Stockbridge area between 1835 and 1840.

References to the early store are made on Mrs. Howard (Lula) Schoen's abstract as late as 1850. It was here that Whitney sold merchandise to the Indians and extended credit until federal allotments arrived. The names of Daniel H. Whitney and Emilene Whitney (his wife) appear on Mrs. Schoen's abstract.

The names of John Whitney and his household of three other persons appear on the census reports of 1846 and 1847.

According to reports in the Calumet County register of deeds office, Whitney bought lifetime water rights along what is now Mill Creek in lots 21, 22 and 23 (on either side of County Trunk E — Lake Street — from the former property of George Hostettler on Lakeshore Drive to the lake, including the Harbor).



Early mill scene

Abstracts indicate that some of the earliest sawmills and gristmills in the Stockbridge area were built along Mill Creek. The location of the dam, the dikes and the pond still can be seen along the waterway on the Schoen and John Campbell land and the former property of George Hostettler.

In 1835, says Winnebago County History

in the "History of Northern Wisconsin," "Rat River logs from the region of Oshkosh were towed across Lake Winnebago to the Stockbridge sawmill. All logs from the year 1835 to 1843 were sawed at Stockbridge. After that date, Oshkosh and Neenah had sawmills, also Brothertown."

(Brothertown gets the credit for the first gristmill in Calumet County, however, according to a letter from "A Brothertowner" to the editor of the Times-Journal at Chilton on Valentine's Day, 1876.

(Moody Mann, who later was to become a county judge, began to build that mill in 1835, the letter writer said. He succeeded only in erecting a part of the frame, however. The task of completing the mill was left to David and William Fowler in 1837, the Brothertowner wrote. It was the Fowlers who ground the first grist into flour in Calumet County, the letter said.

(Before that time, according to the Brothertowner, locals had to take their grist to Ellis Mills, near Green Bay, to have it ground into flour.)

It is not known how productive Daniel Whitney's gristmill was in its earliest days. However, Whitney prepared for the "rush" to Stockbridge. On March 4, 1854, he sold land on lots 21, 22 and 23 to Joseph and Abel Keyes. The sale specified that the mill and improvements on the land reserved for mill privileges be sold and that a good gristmill be erected on the premises within two years.

It is this mill, located at one time on the Schoen property, that served the white settler as a flour and gristmill. It is this mill that later was moved to Stockbridge.

Daniel Whitney's land speculating knew no bounds — unless, perhaps, it was land's end. He speculated in land from Lake Winnebago to Lake Michigan and from Green Bay southward, especially around Sheboygan.

"No other purchaser invested nearly as heavily," Miss Smith wrote in the *Wisconsin Magazine of History*.

White speculators cast land-hungry eyes on the Stockbridge area after the federal government granted the Indians the rights of citizenship in 1843. They knew there would be land for sale — virtually for a song. This eventually led to a "rush" to Stockbridge by land speculators and settlers.

One of those speculators was William T. Eustis of Boston, according to the Calumet County register of deeds office. On Feb. 21, 1844, he purchased lot 1 from Josiah C. Chicks and his wife, Nancy, for \$276; lot 112 from Timothy Pound and wife for \$94; and lot 4 from John Chicks and Hannah, his wife, for \$725.70.

Little is known locally about this Eastern speculator who purchased three tracts of land from Stockbridge Indians — except that he was governor of Massachusetts until 1825.

On the same day, Whitney bought lot 24 from John and Hannah Chicks for \$297.50.

Among Whitney's purchases in and around the Stockbridge area were 40 transactions from 1844-46 in which he acquired 2,500 acres, mostly in 60-acre

lots, according to Miss Smith. He paid from 40 cents to \$1 per acre for most of the land. Those lots along the lakeshore carried a stiffer price, however. He had to pay \$3.50 per acre for them.

When the federal government's Indian department caught up with the rapid depletion of Indian lands in the region, Whitney "assured the subagent in 1847 that his purchases had been made in good faith and he expressed his wish that he could sell them again at the purchase price," Miss Smith wrote.

Lots 19, 99 and 105 were valued at \$6, \$4 and \$3 per acre, respectively, then.

Lot 21 (the former George Hostettler property along Lakeshore Drive), on which was situated Whitney's sawmill, was valued at \$3,500 in the 1840s.

Records in the register of deeds office show that on Dec. 1, 1850, Whitney picked up seven pages of land transfers (containing 30 parcels of land) for tax claims against taxes owed in 1846 — the year a portion of the Indians refused to pay their taxes as a protest over the "citizenship" issue.

Later, he picked up 2½ pages of land transfers for tax claims. That amounted to 10 transactions totaling \$62.50.

In 1850, Whitney's Stockbridge holdings were worth \$30,000.

Daniel Whitney was only one of many speculators in the region more than 125 years ago, but he left an impression that many of today's land owners can see as they study their own abstracts.



The Ledge

The rocks, the cliffs, the wildflowers
All lying on the ledge;
The trees and shrubs and weeds
All tangled like a hedge.

The ledge where I once played
Is imprinted in my heart.
The boulders were my fortress
To keep my enemy apart.

I would go there by myself
And sit upon a rock
And listen to a woodpecker
Rap trees with his sharp knocks.

Once I saw a wildcat
Just lying on a limb,

Trying to catch a red bird
Whose life was growing dim.

I stopped to watch a trillium
Open underneath the sun,
And smelled a sweet fragrance
Like honeysuckle and rum.

I skipped across the creek
On little steppingstones,
And sat down on the other side
To investigate some bones.

I go back there now and then
To see if it has changed.
My rocks and trees, flowers and streams
Are still there upon that range.

—Elaine Doxtator Raddatz

The Last Day

Gib was with the threshing crew,
Ott was with them, and Oscar, too.
The last day was sure a souse,
Gib went to sleep behind the house.

Al Hemauer stayed overnight.
The next morning, they were all all right.
Dora Potter gave a cheer
Because her Hank wasn't in it this year.

Jobby got a call that his dad was sick.
Before he got started, his tongue was thick.
One of the guys was Jimmy Funk.
He, like the others, got awfully drunk.

Ott never hit it at such a pace,
'Cause he knew he'd have to take
Howard's place.

Oscar was the life of the party.
He said, "Come on, boys, drink hearty!"

Billy Woods was really funny,
Handing everybody money.
Newton looked very cute
In his new milking suit.

Arno Wettstein did not stay
Because he knew it would turn out
that way.

It sure must have been a fright
Because it lasted until twelve that night.

—Anonymous

Protestantism in Stockbridge

Early Stockbridge settlers — both Indians and whites — were exposed to religious teachings right from the start.

Missionaries traveled among the Indians, many times leading them to new home sites as well as to the Word of God. They set up congregations among Indians and whites.

Some of those little parishes flourished. Others found the going considerably rougher.

This chapter outlines the growth of Protestantism in the Stockbridge area. It preceded the spread of Roman Catholicism by approximately 20 years.

"A New Frontier"

The history of Methodism in Stockbridge begins with the records of the Brant Methodist Episcopal Church. This church, in the Town of Chilton, contains records dating to 1832, and was part of the circuit to which Stockbridge belonged.

Official Wisconsin Conference history begins at the 11th general conference in May, 1832, in Philadelphia, Pa. That general conference was called for "the extension of our aboriginal missions in our Western and Northwestern frontier."

The Rev. John Clark introduced Methodism into the Fox River Valley in July, 1832, as a result of that general conference. He was appointed missionary to Green Bay and immediately began exploring the country.

But even before that, the first Protestant sermon in the area was preached on July 9, 1820, at Fort Howard (Green Bay) by the Rev. Jedediah Morse, a Congregationalist clergyman. He had been delegated by the U.S. War Department to investigate the condition of the Indians of the West and South, including the possibility of finding homes for a number of tribes known as the "New York Indians (including the Stockbridge)," in this region owned by the Menominee and Winnebago.

A lesson for all

Many early Stockbridge residents — both Indians and whites — were disciples of the temperance movement. Churches fostered a temperate attitude among their members, and even staged plays to bring home the point — as this handbook from the Congregational Church indicates.

SUPPORT HOME TALENT.

THE

LAST LOAF!

Congregational Church, Stockbridge.

APRIL 4th, 1879.

Dramatic Exhibition

UNDER THE AUSPICES OF BEE-HIVE JUVENILE TEMPLE, No. 39.

The Popular Temperance Drama, In Two Acts, entitled THE LAST LOAF, will be Presented for the First Time in this Place, with the following strong

CAST OF CHARACTERS.

MARK ASHTON	S.D. MAITREY
CALEB HANSON	ED. LALONDE
HARRY HANSON	M.L. CRONCH
DICK BUSTLE	M.J. PETERSON
TOM CHUBBS	G.J. MILLAR
KATE ASHTON	E. MAY MILLAR
LILLY ASHTON	NETTE E. MILLAR
PATTY JONES	LIZZIE LEATHART

ENTERTAINMENT TO CLOSE WITH A

BUTTON BURSTING FARCE

GOOD MUSIC IN ATTENDANCE

ADMISSION 20 CENTS. CHILDREN UNDER TWELVE, 10 CENTS

Doors Open at 7. Trouble Begins at 7:30. Carriages at 10:15.

The Stockbridge located late in 1822 at the Grand Kakalin (Kaukauna rapids) on the south side of the Fox River. The place was called Statesburg. In July, 1827, the Rev. Jesse Miner visited them and a log church and schoolhouse and a frame dwelling for a parsonage were erected. He brought his family there in June, 1828.

After Miner's death in 1829, the people conducted their own services, under the leadership of John Metoxen, until the Rev. Cutting Marsh arrived in the spring of 1830. He was in charge of the church at Statesburg, and then at Stockbridge from 1834-48. His mission was supported jointly by the American Board of Commissioners for Foreign Missions and by the Society for the Propagation of Christian Knowledge of Edinburgh, Scotland.

The Stockbridge congregation was an orderly, reverent, attentive lot, according to Calvin Colton, who visited the area in 1830.

A glance at Marsh's diary reveals that on Jan. 6, 1831, he "went up (from Statesburg) to Smithfield (Kimberly) and made some calls, and addressed a few at Mr. Smith's." On the 11th, he went again, and a hymn was sung in Mohawk. On the 24th, he looked after Sunday School matters in Smithfield. Marsh and the teacher, J. D. Stevens, alternated in conducting meetings once each Sabbath with the Oneida, "who maintained by themselves other services and a Sunday School of 25 or 30 pupils, and were very desirous of having a missionary stationed among them."

Electa Quinney, a Stockbridge Indian who had taught in Statesburg since 1828, was engaged for the Sunday School pro-

gram. She took charge of her 30 Indian pupils with a successful program, including remarks by the visiting clergy. The claim has never been disproven that the church in Statesburg was the first Protestant house of worship west of Lake Michigan and north of a line extending west from a point 50 miles south of Chicago to the Pacific Ocean.

The Rev. John Clark, who introduced Methodism into the Fox Valley, preached to the people throughout the region, gathering them into societies. He visited Stockbridge and Brothertown, and a class was organized in Brothertown in the spring of 1835.

He was a member of the New York Conference at the time of his appointment in 1832, and remained in connection with that body until 1835, when he was transferred to the Illinois Conference. He continued to be in charge of the mission he had organized, however.

(Before February, 1837, Clark had made the journey from Chicago to Green Bay — via Milwaukee and the lakeshore — where he "tarried for 10 days, and then returned to Chicago, via the Stockbridge and Brothertown settlements, where he spent a few nights, and then left for Milwaukee, which place he reached the third day, having slept two nights on the snow, with his buffalo robes wrapped around him," according to accounts.)

In 1836, the Rev. George White, who had been Clark's assistant at Green Bay, located and settled at Calumet Village in the Brothertown settlement and provided a ministerial service until the arrival of the Rev. H. W. Frink in 1837. He had been appointed to the Sheboygan Circuit, which embraced all of the territory be-

tween Lake Michigan and Lake Winnebago.

Frink was the first regular Methodist missionary appointed to mission work for the Brothertown and Brant Methodist Episcopal churches. (The later Lake Winnebago Circuit, according to the late Kate Pottle, consisted of Brothertown, Stockbridge, Quinney, Brant and Gravesville in the days of the circuit riders.)

Frink's first sermon was preached on Jan. 25, 1838, in Brothertown in an old log schoolhouse which stood on the road near the cemetery. The text on the occasion was: "Verily I say unto you: the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live."

A Society for Methodism was organized and the work went on during the year with some success, but the next year a new circuit was formed. It was called Deansburg (later Brothertown) and Fond du Lac, and was left to be supplied with a minister.

At the second quarterly conference on Jan. 29, 1842, in Brothertown, the Rev. Jasper R. Goodrich presided and a board of trustees (R. Abner Sims, David Higgins, John C. Hammer, Frederick Fowler and William Fowler) was elected to purchase land and erect a church and parsonage on it. At the third quarterly conference, the same board of trustees was elected "a committee to superintend the building of a house for the preacher on three acres of land purchased from Thomas Cummock for the use of the Methodist Episcopal Church in Manchester (Brothertown)." Stewards were chosen for the Lake Winnebago Mission. That Brothertown quarterly conference became the birthplace of the officary for Methodism on the east shore of Lake Winnebago.

In 1845, the Rev. Wesson P. Miller answered an invitation to visit Stockbridge, and opened a meeting at the home of David Wiggins, one-half mile west of the Mission House there. A class was organized with Wiggins as leader.

Miller had been at Deansburg only a short time before he received the invitation to Stockbridge.

"We had hardly got our work fully in hand (at Deansburg), when there came an invitation from Stockbridge, several miles to the north, to extend our labors to that settlement," he wrote in his book, "Thirty Years in the Itinerancy." "There had been a Congregational mission among the Stockbridge nation for many years, but its condition was not very promising.

"The chapel was located in the central portion of the reservation, and the mission was now in charge of Dr. Marsh, a gentleman of education and ability. He divided his time, however, between the ministerial and medical professions."

Miller apparently got off on the wrong foot with Marsh, according to his book:

"We accepted the invitation and a meeting was opened, using the house of Brother Wiggins as a temporary chapel. The meeting had hardly begun, when there came a complaint from Dr. Marsh. The complaint, which was expressed in very emphatic terms, assured that I had no right to embrace any portion of the Stockbridge Reservation in my field of labor.

"But what was I to do? Must these lambs of a strange flock, who had come to us

seeking care, be left to the bleak winds that were evidently sweeping around them, and cause them to perish in the wilderness?

“My answer was respectful and decided. Having been placed in charge of these souls, I could not withdraw my oversight. The doctor (Marsh) laid the matter before the presiding elder, but he refused to interfere, and thus the matter ended.

“Plans were immediately formed to extend our field of operations. Among these we decided to hold a series of two-day meetings. We appointed the first to be held in Brother Chicks’ barn, a mile west of the mission chapel in Stockbridge.

“The people from the two nations came in throngs. The barn was filled, and the groves around it, until my head grew dizzy in looking at the multitudes and thinking of what was to follow. There was a congregation that might awaken the eloquence of a bishop, and nobody to conduct the services but two young, inexperienced exhorters (Brother R.S. Hayward and Miller).

“I was so thoroughly frightened that I have forgotten the text. How I got through the service I am unable to say, for I never dared to ask anyone, and my friends, doubtless out of regard to my youth, forbore to tell me,” Miller wrote in his book.

That was the first Methodist service, or camp meeting, as they were known then, in Stockbridge.

At that meeting, according to accounts, Father Jacob Chicks, a chief of the Stockbridge Nation and a leader of the

Citizen Party, had been but “recently converted” and “his heart was overflowing.” Tall and erect, he rose in the midst of the great assembly and came forward to the stand, and said in English: “Me been a great sinner, as all my people know.”

He cried and shook with emotion. “All me want now is to love Him, Christ.” The whole audience wept with him.

He then addressed the audience in their own language for 20 minutes, and Miller described the scene as “one of wonderful interest.” A society for Methodism was formed at Stockbridge as a result of that camp meeting.

On Sept. 12, 1846, a camp meeting was conducted at Brothertown, and the public collection taken up amounted to \$4.81, which was disbursed as follows: Bro. Sampson (traveling expense), 75 cents; Bro. Colmans (traveling expense), \$3.50; one pound of raisins for sacrament, 25 cents; balance (31 cents) applied toward Bro. Colmans’ table expense.

(Frink had introduced the use of raisin wine at the sacrament.)

The official record shows the membership for the following years:

- 1847 — Indians, 69; whites, 11.
- 1848 — Indians, 79; whites, 44; colored, 3.
- 1849 — Indians, 74; whites, 10; colored, 3.
- 1850 — Indians, 60; whites, 9.

The date of the construction of the Methodist Episcopal Church at Portland (Brant) is unknown, but records show that it was dedicated on Dec. 14, 1873, by the Rev. H. E. Tilton of Appleton:

Cost of church, including lot and furniture	\$1,534.65
Amount paid up to date	\$768.50
Not paid, but good	324.80
Doubtful	<u>37.70</u>
	1,131.00
Lot and furniture	203.00
Unprovided for	<u>200.65</u>
	403.65
	\$1,534.65
Amount obtained on subscription and cash paid on Dec. 14, 1873	\$342.53

June 15, 1858, at a meeting in the old Mission House on Military Road. According to records, the first trustees were A. H. Hart, George Peterson, George T. Prentiss, Lemuel Goodell, O. C. Eldridge and Archibald Lightbody.

The Rev. Avery conducted services in the Mission House for these Congregationalists. They had taken over the building after the Indians left Stockbridge.



Sleet storm

The Methodist Church on W. Lake Street — on property owned today by Mr. and Mrs. Norbert Schroven — was damaged by a sleet storm on Feb. 22, 1922. The church was built in 1870.

The Society for Methodism had built its church at Stockbridge three years earlier. It was built on what is now the Norbert Schroven property. A parsonage also was built. The church remained in use until a sleet storm on Feb. 22, 1922, damaged it extensively.

The Methodist Episcopal Church was in the Appleton District until 1844, when it was transferred to the Oshkosh District.

The First Congregational Society of the Town of Stockbridge was organized on

to live on the reservation in northern Wisconsin.

Among charter members of the new congregation were Mr. and Mrs. Henry Avery, Mr. and Mrs. O. C. Eldridge, Mrs. Sarah Eldridge, Mrs. Louisa Goodell, Joseph Greeley, Mrs. Almira Hart, Mr. and Mrs. A. E. Ingham, Mrs. Mary Ann Littleman, Mrs. Minerva Stearns and Emily P. Storms. This small group worked hard to increase the new society's membership and to perpetuate its religion in the little community.

Avery resigned as pastor in 1863 and was succeeded by the Rev. L. P. Sabian, who remained with the congregation for three years. He, in turn, was replaced by the Rev. Chamberlain.



House of worship

The First Congregational Society of the Town of Stockbridge built this handsome church in 1868. The Methodists later used it for their services and finally razed it in the early 1970s to make way for today's United Methodist Church.

According to records, it was during Chamberlain's ministry in Stockbridge that the Congregationalists began to talk about building their own place of worship. At a meeting on Sept. 18, 1867, a committee was appointed to investigate the possibilities of building a church and selecting a site for it. Committee members were Thomas Cleveland, A. H. Hart, O. C. Eldridge, H. L. Lightbody and C. C. Stickle.

The church was built the next year by Cleveland, who was a contractor, on land owned by Lemuel Goodell and deeded in 1884. The land is the site of the present United Methodist Church. The Building Society of New York supplied an interest-free loan of \$450 for the project. Names such as Skidmore, Storms, Hicks and Hoffman were among those on the charter. The church was dedicated in the fall of 1869.

During the ministry of the Rev. Herbrechter (1875-80), the new church was rented for \$1 each Sunday to the German Lutherans so that they might have a place to conduct their services.

The Rev. W. D. Ames of the Stockbridge Methodist Church was a guest preacher at the Congregational Church in 1884 and 1885. The following passages are taken from his unfinished diary:

Entry for Jan. 17, 1885:

"The wind has changed to west-southwest and the roads are very heavy and the cold is severe. But I drove to Sherwood to meet the presiding elder, Bro. George W. Wells, who comes from Oshkosh to hold a quarterly conference. I called at Bro. Charles Johnson's, four miles north of Stockbridge, to warm, and hurrying forward, met Bro. Wells at the Sherwood Depot, and we drove back to Stockbridge, seven miles, without stopping.

"We dined at Bro. Phillips. I went to the church and held a meeting, and then the presiding elder and we held a quarterly conference. The session was quite interesting as a proposition was sent in by the Congregational Church of this village to unite with us in the maintenance of public worship, and a resolution was adopted by the unanimous vote of the

quarterly conference favoring such united efforts."

Entry for Feb. 8, 1885:

"I preached in the Congregational Church today, as the services alternate between the churches."



Brothertown church

The First Methodist Episcopal Church in Brothertown was a part of the circuit served in the 1880s by the Rev. W.D. Ames, pastor of the Stockbridge Methodist Church. The Brothertown church stood on the corner of Military Road and County Trunk H.

Ames lived for a time in Appleton and traveled from there to Stockbridge and Brothertown for his services and pastoral labors. While living in Appleton, he served under appointment as agent to the American Bible Society. In 1885, Thomas Ross was appointed Methodist pastor at Stockbridge. No information was available as to whether the "ecumenical" arrangement, which Ames began with the Congregational Church, remained in force.

Until about 1886, the Congregationalists had been financially strapped and found themselves unable to keep a resident pastor longer than two years. Then, in 1886, they hired the Rev. H. W. Mirier, who stayed for four years.

In 1890, the Rev. O. E. Moore of Chilton started visiting the Congregational Church each Sunday to preach. The Rev. William Collins was hired as a full-time pastor in 1892. He was succeeded in 1894 by the Rev. H. G. Margetts, whose daughter, Elizabeth, was ordained at Stockbridge on Oct. 24, 1895. Records indicate that she was the first female minister in Wisconsin. She succeeded her father as pastor at Stockbridge soon after her ordination, but gave up the full-time ministry in 1897 to marry a local man, Wallace Christie. However, she occupied the pulpit in the Congregational Church many times after 1898 as a guest minister or substitute preacher. The Christies moved to California in 1905.

Another female minister followed the Rev. Mrs. Christie into the pulpit at Stockbridge's Congregational Church. She was the Rev. Miss Nettie Fielding, who stayed only until 1898.

The Stockbridge Congregationalists were a hardy, determined, pioneering lot. Besides fostering a calling to the ministry for women, the local church was cited as the "first Congregational Church in the state" in the July 4, 1903, edition of the Oshkosh Times.

The Rev. S. G. Ruegg, who succeeded the Rev. Miss Fielding, was ordained in the Stockbridge church on March 27, 1901. He stayed with the congregation until 1908. During his pastorate, stained glass windows were installed in the church.

The Rev. Merritt followed Ruegg, but he left in 1910 when finances again began to burden the congregation. No full-time minister was hired to replace him. Instead, the Rev. Arpke served as a visiting

minister. He preached in German in an attempt to increase membership, but the change in language did not attract many new members. As a result, the practice was discontinued in 1911.

Many of the Congregationalists resigned and joined the Methodist Church in 1912. Others moved away. Membership continued to drop. In 1914, a committee (Andrew Stevens, William Larson, Henry Hostettler, Edith Levknecht, Mrs. Helen Hicks and Mrs. Dolly Haywood) was appointed to dispose of the church.

The Methodists purchased the Congregational Church at the corner of Lake and Church streets in 1914 — as documented in the office of the Calumet County register of deeds.

Howard Johnson, Cecil Buxton, George Scherf, Gottlieb Hostettler, Walter Grunholgh and their successors, acting as agents “for the benefit of the ministry and membership of the Methodist Episcopal Church in the U.S.,” purchased the church for \$450 from the First Congregational Church and Society of the Town of Stockbridge, Calumet County, on Aug. 24, 1914.

The transaction, covering lot 8 in the Goodell Addition in the village, was registered with W. W. Greve, register of deeds, at 9 a.m. two days later, according to records.

The former Congregational Church then was used by the Methodists as a house of worship, while the old Methodist Church (one-quarter mile west on Lake Street) was used as a fellowship hall. The parsonage remained on the old church site until 1949, when it was razed by Norbert Schroven, who had purchased the property in 1948 to build a house.

Records of conference changes or changes within the church from 1914-71 are missing, or sketchy at best.

The late Ella Pottle, recording secretary for many years, was said to have had detailed accounts of church proceedings, but these apparently were mislaid or lost when the old church was razed.

Her sister, Kate Pottle, joined the Sunday School staff in 1902. She was faithful to her assignment, became Sunday School superintendent, and served in that post until she resigned in 1940.

As a result of a merger of Methodist conferences in 1969, Stockbridge was placed in the Eastern District, with the Rev. Gordon Bender as superintendent. The “Uniting Conference” also asked churches to officially change the names of their congregations. The local church’s name was changed from Methodist Episcopal Church to Stockbridge United Methodist Church. It became part of the Upper Kettle Moraine Parish, which also includes the congregations of Bethel, Glenbeulah and Greenbush.

The New Church

The decision in the late 1960s to abandon the old Methodist Church that many had come to know and love as an aging, respected friend did not come easily for the small congregation. Many parishioners had “grown up” there.

But the church, built in 1868-69 as the Congregational Church, was deteriorating. Members had to face that fact, even if finding money for a new church would be difficult.

After nearly two years of meetings, a building committee was selected to proceed with plans for raising funds and building the church. Committee mem-

bers were Al Sell, chairman; Mrs. John Weber, secretary; Mrs. Harvey Heller, treasurer; and Reuben Totzke and George Hostettler.

Ground was broken on July 11, 1971. Thirty parishioners heard the Rev. Gordon Bender, Fond du Lac, district superintendent, conduct the service. Until the new church was built, services were conducted in the Stockbridge Town Hall, adjacent to the church property. The old church had been razed to make way for the new building.



New church

The Stockbridge United Methodist Church was built in 1971-72 at a cost of \$30,000. It stands at the corner of Lake and Church streets.

The frame building — 54 by 28 feet — has a seating capacity of about 100. It has a full basement, which is used as a fellowship hall, with kitchen and restrooms. The cross in the sanctuary was constructed from a beam taken from the old Methodist Church.

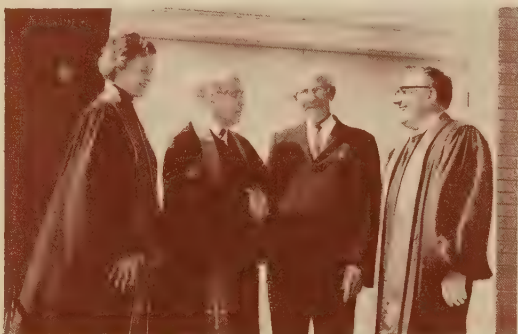
The congregation raised \$15,000 to build the church, and the United Methodist Conference matched that sum.

Lloyd Pfeifer of Kiel was general contractor. The basement was dug by Ortlepp Pit of Hilbert and the building was constructed by Parsons Brothers Construction Co., Inc., of Stockbridge. The plumbing work was done by Karls Corp.,

Stockbridge, and Paul's Electric of Stockbridge had the electrical contract.

Eight months after ground was broken, the first service was conducted in the new building, although it had not yet been completed.

At the dedication ceremony on June 4, 1972, Bishop Ralph Taylor Alton, Madison, said, "This congregation represents a new frontier." He stressed the importance of the ministry in Stockbridge, which recently had been termed "the last stand of Protestantism in Calumet County." He said dedication is "only the beginning of service, study, worship and fellowship."



Dedication

The Stockbridge United Methodist Church was dedicated on June 4, 1972. Among the participants were, from left: the Rev. Lorene Iwakiri, pastor; Bishop Ralph T. Alton; Alfred Sell, chairman of the Building Committee; and the Rev. Gordon Bender, Fond du Lac District superintendent.

The church, which had been built for \$30,000, was debt free, the pastor, the Rev. Lorene Iwakiri, said at the dedication. The dedication ceremony was attended by the Rev. Gerald Krause, Sun Prairie, a former pastor; the Rev. Edward Johnson of Faith United Methodist Church, Brillion; Bender, who asked the congregation to acknowledge the heritage of those who had lived before them and who had made "the Body of Christ a

living, viable sort of vehicle for God's grace);" the choir of the Glenbeulah-Greenbush United Methodist Church, directed by John Faville, Plymouth; and approximately 150 other persons.

Congratulatory letters were received from the Rev. Newton Barrett and the Rev. William Petherick, former pastors, and from the Rev. William C. Willinger, pastor of St. Mary Catholic Church, Stockbridge.

An open house followed the dedication.

Recent Developments

Under the administration of the Rev. David Sharpe, who succeeded Iwakiri, much progress was made to make the church a viable force in the community. Stockbridge joined with St. Paul United Church of Christ at Malone and Ebenezer United Church of Christ and Trinity United Presbyterian Church, both at Chilton, to form a minister exchange program in line with the ecumenical movement of today's churches. Through the

Park Ministry

Volunteers build a stone altar at Calumet County Park, where Saturday evening services are conducted for campers.

same movement, a Park Ministry was formed to conduct a religious service at 8 p.m. Saturdays during the summer at Calumet County Park for campers and the public.

Through Sharpe's efforts, the Stockbridge United Methodist Church joined the Northeast Wisconsin Association of the Wisconsin Conference. Together, those 13 congregations discussed the role of the small church today and the survival of the Protestant Christian movement of the East Winnebago churches. Several meetings have produced meaningful discussions and ideas. The goal is to find a solution to the problems facing small churches.

At the annual conference in June, 1975, at Green Lake, Bender was succeeded by the Rev. Arthur Keene as superintendent of the Northeast District.

In October, 1975, Stockbridge was supplied with a full-time minister, the Rev. Reinhart Kitzman, who came from Clintonville. He had served for 40 years in the Ohio Conference. On Dec. 1, 1975, Sharpe was transferred from the Upper Kettle Moraine Parish to Manawa. The congregation is grateful for his kindness and concern for the souls in his charge. Kitzman returned to Clintonville on May 1, 1976.

A yoked ministry — involving two churches of different denominations — was initiated in August, 1976, when a new pastor stepped into the pulpits of the United Methodist Church here and St. Paul United Church of Christ at Malone.

The one-year experiment was conducted by the Rev. Jeffrey Nichols, a graduate of Pacific School of Religion, Berkeley, Calif., who was ordained in 1976.

Meetings with the Malone congregation,



which has 120 members, began in 1976 when the two church bodies realized they had similar problems. The Rev. Donald Hinze, head of the Northeastern Wisconsin Association, United Church of Christ, and the Rev. Arthur Keene, Fond du Lac, head of the Northeast District, United Methodist Church, guided St. Paul's council and the administrative board of the Stockbridge congregation in the union.

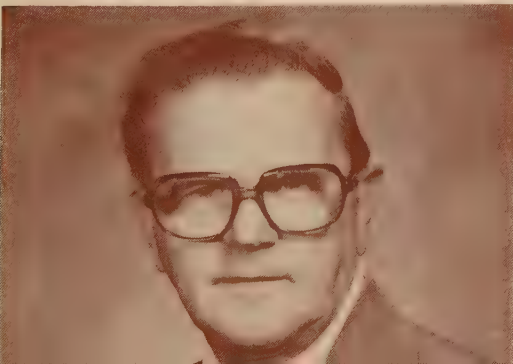
The Stockbridge church continues to be a part of the Upper Kettle Moraine group of churches, which includes Greenbush, Glenbeulah and Meggers Corners, but those other three churches are served by a new pastor. The Rev. Barbara S. Miller, who graduated from Garrett Evangelical Theological Seminary, Evanston, Ill., in 1976, replaced Sharpe at those churches.

St. Paul at Malone had not had a pastor since the retirement of the Rev. Carl Fried in November, 1975.

Members of the United Methodist Church voted unanimously for the yoked ministry. The Malone congregation cast a 2-1 vote in favor of it. The Stockbridge congregation, with 40 members, paid one-quarter of the salary. The Malone church paid the rest.

Nichols was succeeded on an interim basis by the Rev. Jerry Eckert. The Rev. Walter H. Waeckerle accepted a call to serve the yoked ministry on March 1, 1979. He was installed as pastor on May 6.

The Rev. Walter H. Waeckerle



Waeckerle was ordained on June 19, 1949, in St. Louis, Mo., and has served many congregations in Wisconsin. He is married and has four children.

Sunday worship is at 9:30 a.m. at Malone and at 11 a.m. at Stockbridge.

Early Protestant Churches in the Town

Early records reveal little of Protestant activity in the Town of Stockbridge. Two churches not previously mentioned, however, do stand out.

On Nov. 16, 1872, trustees of the Salem Church of the Evangelical Association of North America purchased — “in consideration of the sum of one dollar” — a portion (60 rods square) of lot 254 in the Town of Stockbridge for church purposes.

The land was purchased by Fr. Wichman, J. Pingel and A. Walch from Henry and Johanna Wichman. All were town residents.

According to records, the “premises shall be used, kept, maintained and disposed of as a place of divine worship for the use of the ministry and membership of the Evangelical Association of North America. If the church should ever be moved away from the above described piece or parcel of land, then it will belong to lot 254 (the Albert Ludwig farm today).”

The church remained in existence until about 1925. When the congregation disbanded, sources claim that the pews were sold to the Methodist Church at Forest Junction.

A land transaction on Oct. 25, 1877, involved the Scandinavian Methodist Episcopal Church. John and Ellen Fitz-

gerald, town residents, sold "one acre of land, more or less," in lot 111 on that date to trustees of the Scandinavian M. E. Church for \$50.

Records in the office of the Calumet County register of deeds show that the Scandinavian M. E. Society retained possession of the property until May 5, 1883, when it was sold to Annie Heggimbatham for \$155.

It is presumed — and legend states — that a Methodist Episcopal church and parsonage were built on the lot, and that a cemetery was located there. The lot in later years was known as Long's Corner and the "pea viner lot." Today, the lot on the corner of State 55 (Military Road) and Carney Road north of the village is owned by Michael and Jolene Weber.

Organizations

Independent Order of Odd Fellows

The records of the early days of Stockbridge Odd Fellows Lodge No. 201 were lost in the fire which destroyed the organization's original building on the Four Corners in 1903.

The lodge was organized in 1874. It sponsored dances and other entertainment and oyster and chili suppers.

Some of the first members were U. C. Clark, J. W. Acker, C. W. Cheeseborough, J. F. Millar, Henry Pratt, P. C. Jenson, C. S. Skidmore, L. Strasser, James Christie, D. J. Miller, R. J. Needham, H. Hart, George W. Howe and B. F. Carter.

The local I.O.O.F. supported the I.O.O.F. Home at Green Bay, which provided a home for elderly Odd Fellows

and their wives. At one time, the home also admitted orphans.

The Odd Fellows rebuilt their now familiar hall in 1905. It contained two stores on the first floor and the lodge occupied the second floor. Seventy years later, a decrease in membership led the Odd Fellows to sell their building. Richard Schumacher remodeled it and operates it as a general store in the tradition of his grandparents (the late George and Mabel Hemauer) and his parents (Clem and Helen Hemauer Schumacher).

Membership in the lodge stood at 63 when the Odd Fellows rebuilt in 1905. Growth continued by leaps and bounds and then slowed to a shuffle. There were no new members from 1950-70. There are approximately seven today. Meetings are seldom conducted, however, because only about four members attend.

In 1931 and '32, the lodge had a degree staff for all the degrees in the order. Brother Edwin Burtch was the noble grand in all the degrees. All degrees were put on without the use of the ritual at New London, Appleton, Neenah-Menasha, Kaukauna, Brillion and Stevens Point.

In later years, the lodge put on the second degree and other lodges in the district (comprised of Appleton, Neenah-Menasha, Kaukauna and Stockbridge) put on the third degree.

Golden Rule Rebekah Lodge

Rebekah Lodge No. 53, the auxiliary to the I.O.O.F., was instituted about 10 years after the Odd Fellows. Besides its social activities, it engaged in charitable work. It supported the Odd Fellows Home at Green Bay and the State Shrine at Mineral Point and has contributed to

the United Children's Fund, Red Cross and the Home Fund.

The Rebekahs prepared and served many funeral, wedding and anniversary dinners for members and others over the years. Membership once numbered 84, but it has dropped considerably in recent years.

United Methodist Women

The merger of the Congregationalist and Methodist churches in 1914 led to the formation of a joint women's group: the Ladies Aid.

Their works included making quilts, sewing carpet rags and having rugs woven. They sponsored luncheons and dinners and turned the proceeds over to the church to help meet the budget and to

pay for extra things for the church and parsonage.

On Sept. 18, 1956, the group was reorganized as the United Methodist Women. The Rev. Gerald Krause, resident pastor at the time, and his wife spearheaded the reorganization effort.

This new group has been engaged in many worthwhile projects: contributions to the local church budget, to World Missions and to World Service; clothing donated to Alaska, India and Goodwill Industries; blankets and health kits given to migrant workers and to UNICEF; and Christmas gifts delivered to shut-ins.

Money for these charities was raised through rummage sales, bake sales, bazaars, dinners and contributions from members. The women also made a substantial contribution to the church building project in 1971-72.



"I had heard of all the sturgeon that were caught each February when I moved here in the fall of 1943, but I didn't pay much attention to the local fishing stories. One day, the next February, while walking along the sidewalk on Keuler's side of the street, I saw four big sturgeon lying in the back of a pickup truck. Then I understood sturgeon fever."

"My father and grandfather made their own ropes into the 1930s. Earlier, they used either flax or hemp to make the strands and then turned to binder twine."

The Stockbridge Indians
(dedicated to my parents, John and Frieda Doxtator)

They left their Laurel Mountain,
Council Rock and all,
The tribe that numbered thousands
All standing there so tall.

“Friends of our Fathers,”
Says the stone they had left behind.
The Sacrifice Rock and Lover’s Leap
Never again will they find.

Their people were all dying
From sickness going around.
They knew they were not wanted
So they gave up all their ground.

Leave it for the white man!
They could not lose any more.
They left and moved their villages
Farther from the shore.

But here they were rejected,
So on they went again
Through enemy Indian territory
To stop — they wondered when.

They fought in many wars
And joined with other bands.
Together the Stockbridge-Munsee
Traveled through the lands.

Over mountains, streams and lakes
And even waterfalls,
The Stockbridge-Munsee Indians
Had no place at all.

Then they came to this great lake
That they had finally found.
It looked so much like another place:
Their long-lost hunting ground.

Some were settled and quite content;
Others left for another promised land.
Out in the West was a place to live
For Indian tribes and bands.

They brought back this sad message:
There life was not to be.
They starved and died and were buried
In a barren cemetery.

They’ve settled now and live in peace
Up in the northern land.
On their own home reservation,
The Stockbridge-Munsee band.

—Elaine Doxtator Raddatz

Rush to Stockbridge

Stockbridge felt its greatest population explosion from 1855-75. In 20 years, the population boomed from 589 to 2,092.

Even before that, though, whites made their way onto the Stockbridge reservation. The eastern portion of the reservation (sold to the government in the treaty of 1839) was opened to whites on June 18, 1843. The remaining half (the Town and Village of Stockbridge today) was opened to whites on June 11, 1849, according to government records.

On Feb. 23, 1856, Francis Huebschman, superintendent of Indian affairs, wrote to the Hon. Robert McClelland, secretary of the interior, about squatters in the town. Huebschman wrote, just 18 days after signing the resettlement treaty with the Stockbridge Nation:

“The settlers who have recently squatted on lots of land at Stockbridge have gone there with the perfect knowledge of the price which was expected to be fixed on those lands, and since it has become known that the treaty was signed, that part of the state has been under great excitement, and many have flocked to Stockbridge to make claims and to avail themselves of the privileges contemplated to be extended to actual settlers by the treaty. It is feared that there are even more settlers and claimants than lots of land.”

* * *

Stockbridge was a Yankee community. That statement, considering the number of German surnames in the area 100

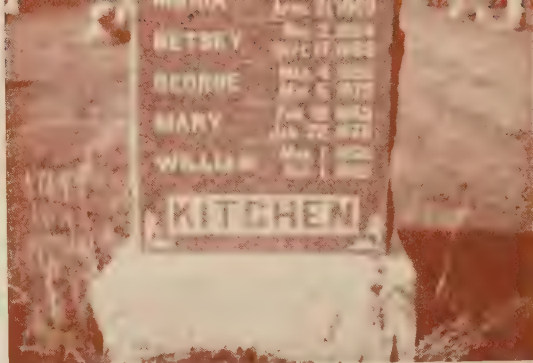
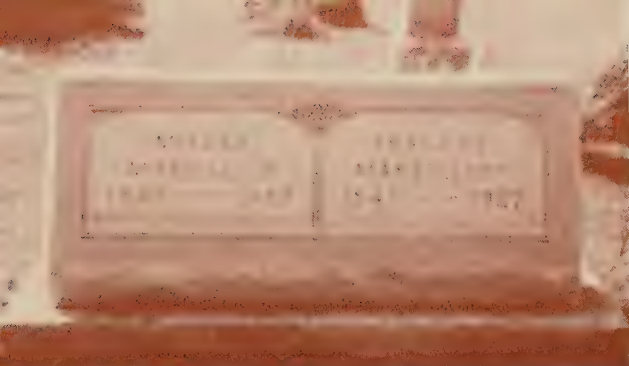
years later, may raise some eyebrows. But during the formative years of the community, the Yankees dominated and controlled the business of the town meetings and school districts and maintained the earliest churches. (The list of Stockbridge Civil War veterans in the appendices verifies the predominance of Yankees in the development of the community.)

Language was an important factor in the Yankees' dominance. Germans who entered the community had to struggle with strange sounds and sentence structure. The Irish, too, had to learn anew.

People thronged to Stockbridge from other Wisconsin settlements, and from New York, Connecticut, Vermont, Rhode Island, Pennsylvania and Kentucky. Besides persons born in the United States, there were Germans, Irish, Swiss, Scandinavians, English, those from other parts of Europe and Canadians.

The “native” Americans, or those immigrants who had come earlier to America, tended to have a little more money than these “newcomers.” They were able to buy open land, land already partly cleared and partly improved. They were able to buy from speculators.

Later immigrants who came here from Europe because of poverty and famine (the Irish) and because their revolt for more freedom had failed (the Germans from the area between the Rhein and Mosel rivers and France) tended to buy the wooded lands. These wooded lands were cheaper and more practical. Here,



Silent reminders

The names on the tombstones in Stockbridge area cemeteries tell of the community's rich ethnic heritage in the 1800s. There were French-Canadians (Marsilliot), English (Kitchen), Norwegians (Johnson) and Irish (Mc Lean), among others.

the settler found timber on his own place to erect his log house and barn. However, it took a generation to have anything but a minimal standard of living.

Evidence of the impressive growth record of Stockbridge is contained in the archives of the State Historical Society of Wisconsin.

The Northwest Territory census for 1840 lists a total of 275 people in Calumet County. The county's population had grown to 407 in 1842. A breakdown of that number shows that there were 185 white males, 160 white females, 33 free

males "of color" and 29 free females "of color."

Closer to home, Stockbridge's population for 1846, according to the Northwest Territory census, shows: 166 white males, 154 white females, 28 free males "of color" and 21 free females "of color." Those 369 Stockbridge residents, when added to the totals from other towns in the county, made for a total Calumet population of 836 that year.

Figures for 1847 showed: 260 white males, 268 white females, 22 free males "of color" and 12 free females "of color"

for a total Stockbridge population of 562. Calumet County's total population that year was 1,066.

Wisconsin had become a state by 1855. Census figures for that year showed: 239 white males, 264 white females, 42 free males "of color" and 44 free females "of color." Of those 589 people in Stockbridge in 1855, 75 were foreign born.

There was no Calumet County State Census Report for 1865, but 1875's census revealed: 910 white males, 865 white females, 161 males "of color" and 156 females "of color." Stockbridge's population had jumped to 2,092.

Ten years later, in 1885, the population stood at 2,179. The traditional breakdown shows: 1,001 white males, 904 white females, 136 males "of color" and 138 females "of color."

Of those 2,179 residents in 1885, 1,729 had been born in the United States. Others came from: Germany, 325; Great Britain, 29; Ireland, 59; France, three; "British America," 12; Scandinavian countries, 14; the Netherlands, six; and other countries, two. Statistics also were available that year for the number of people in the armed forces. Stockbridge had 336 enrolled in the militia, and 85 were soldiers and sailors.

Stockbridge's phenomenal growth began to taper off in the later years of the 19th century. By 1895, there were only 1,872 people in the town, and they included 934 white males, 811 white females, 69 males "of color" and 58 females "of color."

A breakdown of the population by country of origin that year showed: United States "natives," 1,623; Germans, 183; English, 22; Irish, 28; French, two;

"British Americans," two; Scandinavian, one; and others, 11.

Seventy-six years ago, in 1905, Stockbridge's population was 1,895. Town residents included: 955 white males, 816 white females, 59 Indian males, 58 Indian females, four black males and three black females.

A more precise breakdown of place of birth of all town residents was available in 1905. The majority of Stockbridge residents had been born in Wisconsin — 1,566. The town's 329 other residents had come from: Germany, 167; New York, 39; Ireland, 19; England and Michigan, 12 each; Denmark, 10; Minnesota, nine; Canada, Vermont and Switzerland, eight each; Norway and Ohio, five each; Illinois and Massachusetts, four each; New Hampshire, Pennsylvania, New Jersey and France, two each; and one each from Indiana, North Dakota, Austria, South Dakota, Sweden, Connecticut, Maine, Belgium, the Netherlands, Scotland and Iowa.

A look at a list of the gainfully employed residents in the town in 1905 shows how times and the labor force have changed in more than 70 years. Some occupations are unheard of in 1981; others are still with us.

Farmers led the list with 273. Farm laborers (hired hands) followed with 118. There were 35 day laborers in the town, 28 brickyard laborers, 25 school teachers, 22 retired farmers and 18 carpenters.

There were eight masons, seven butchers and six saloon keepers. The town also had four house painters, four merchants and four students. There were three

buttermakers and three cheesemakers. Barbers, blacksmiths, beekeepers, gristmill laborers, shoemakers and wagonmakers numbered two each.

The town also had an agent, a brickyard foreman and a brickyard superintendent, a retired butcher, a barn painter, a doctor, a ditch digger, a druggist, a dressmaker, an engineer, a furniture dealer, a gardener, a grain buyer, a grocery clerk, one harnessmaker and one harness shop laborer, a hotel keeper, a millwright, one minister, a paper hanger, a photographer, one priest, a post-mistress, a poor farm superintendent, a tinsmith and one traveling salesman.

In 1981, the Village of Stockbridge had 581 citizens and the town had 1,266 residents. Those 1,847 people were a small, but important, part of Calumet County's 1981 population of 31,386.

A review of the 1846 and 1847 census reports indicates that many persons with Indian names were listed as white. This was not checked with the Indian rolls. It is assumed that male and female "of color" meant those persons whose parents or grandparents mixed with black people in the East — due probably to the Underground Railroad. The "Domesday Book" says many people "of color" looked white, while others showed features of black people. The census taker was William Fowler.

How Did They Come? German Migration

In many instances, European newcomers to America needed more than courage, determination and financial backing to set out on their journey to the "land of opportunity."

When a German wished to migrate to America, he had to apply for a travel document, which allowed him to leave his particular state. (In the 1850s, Germany was a confederacy of loosely joined states, each headed by a king.)

The travel document that allowed her grandparents to leave Prussia (a state in the western part of Germany) to go to North America was handed down to the late Mrs. Dora Schumacher. The document cost one-half thaler and 15 groschen, and allowed Johannes Kirsten (born May 25, 1822) and his wife, Maria Catherina Kirsten (born March 14, 1820), to leave Germany with their seven children: Anton (born Feb. 4, 1847), Katherina (Aug. 6, 1848), Michael (Oct. 25, 1849), Maria Gertrude (March 31, 1851), Anna Maria (Dec. 11, 1852), Maria Anna (Feb. 1, 1855) and Peter (March 1, 1857).

The document lists Johannes Kirsten as an owner of acres (a farmer). It says that when he accepted the travel document, he relinquished his German citizenship.

The document was executed in Coblenz, in the state of Prussia, on May 16, 1857. It was signed by officials of the Prussian monarchy.

John Christian Heller was born March 25, 1835, at Schweinau, Sachs Mein, Germany.

In the spring of 1857, he came to America. A brother, Sebastian, had borrowed passage money from his godfather and come to America first. After repaying the loan, Sebastian saved money to send for John. Together, they earned the money to send for a third brother, and then the three of them earned enough money to bring the rest of the family to this new land.

In the fall of 1863, John C. Heller enlisted in Company C, 1st Regiment, Wisconsin Cavalry, and was honorably discharged in May, 1865. He was taken captive during the McCook Raid, from Atlanta to Macon, Ga., in July, 1864, and was confined at the Andersonville prison until April, 1865.

After his marriage in 1870, he and his wife moved directly to a farm on Lakeshore Drive in the Town of Stockbridge. He lived in the town until 1911, when he retired and moved to Fond du Lac, where he died in April, 1927.

During his years in Stockbridge, Heller was a forward-looking, progressive-minded farmer, who took an interest in local affairs. In 1875, he strongly supported the building of Stockbridge High School. A favorite saying of his was: "The wheels of progress always turn forward."

Descendants of John C. Heller living in the Stockbridge area today are Leona Heller Mioskowski and Harvey Heller, grandchildren; Robert Heller and Joan Heller Schumacher, great-grandchildren; and Carrie Lynn and Kim Marie Heller, and Cynthia, Jeffrey and Lynn Schumacher, great-great-grandchildren.

Local descendants of Sebastian Heller are Mrs. Gene Schluchter and Mrs. Edna Steinmetz.

* * *

German immigrants actually began settling the Calumetville-Stockbridge area in 1846. One of them wrote home enthusiastically, describing this fertile land. Dr. Carl de Haas, who built his house in Calumetville in 1847, wrote two volumes on the Calumet area: "Nordamerika, Wisconsin, Calumet" and "Winke für

Auswanderer." These works, more than any others, made Wisconsin known throughout Germany and promoted the German immigration that continued for 40 years.

The following passages, excerpted from a letter written on Dec. 26, 1846, by Michael Rodenkirch, one of the first settlers of St. Michaels, Wis., to relatives in Germany, describes the journey from his homeland and the settling in the woods, the newcomers' unquestioning devotion to their religion, their attitudes toward the Indian whose home this was, and how inviting life in the United States was and how wise it would be for those relatives left behind to come over here.

The writer did not settle in the Town of Stockbridge, but his letter — and his thoughts — are typical of those of other settlers, who came from Europe in sailing ships. Eventually, some of them came to call Stockbridge home.

The letter appears in the Berres (Mrs. Otto Meyer) family book of genealogy.

"Immigrants who wish to travel to America usually pay 10 silver groschen before the halfway line between Cohemm and Coblenz, otherwise it would cost twice as much. From Coblenz to Cologne, it costs 20 silver groschen, from Cologne to Antwerp by train, it costs \$2 per person over 10 years of age; below that age it is half price; under one year, passage is free. From Antwerp to New York adults pay 80 francs and children pay 70. From New York, you can job out on a steam ship to Albany; from there again to Buffalo by railroad; and from there continue on a steam ship to Milwaukee in Wisconsin. From New York to Albany it costs 4 shillings, or 20 silver groschen; from Albany to Buffalo by

train, \$5-\$6; Buffalo to Wisconsin by steam boat, \$6.

"We agreed to go to Chicago, but we went ashore at Milwaukee on Lake Michigan, 80 miles above Chicago, and live 40 miles northeast from Milwaukee in township 12, range 19, section 13, and are very contented here, have a good healthy piece of land and nobody bothers us.

"We have a healthy block house, 20 by 22 feet. We have a wagon which cost \$54, a pair of oxen costing \$50, a cow costing \$18, chickens and several domestic animals. Next year, I shall buy several head of cattle. I shall also buy some sheep because we have good pasture land for them; until now, the cattle wander around in the woods and find feed for themselves. When they come back to the house, we give them some salt; to the cows we give some meal and salt. Salt is not expensive here: a barrel costs 12 shillings, and weighs 300 pounds. Eight shillings is a dollar or 100 cents. The five-franc piece (thaler is a three-mark piece) is worth 94 cents; the 20-franc piece is worth \$3.82; the 10-gulden piece is worth \$4. Prussian money is not good here.

"Whoever is coming over later should exchange his money for gold, that is, if you have much or get a good Prussian exchange at a good bank in New York. The exchanges I had with me were good. In New York, I deposited them and went 1,600 miles further to Milwaukee. There I sold them to a bank without loss. Here I bought 8 times 80 acres of land, which lie adjacent to each other and make a section. They cost \$800. Purchases are very cheap here, but the cost of traveling is high. To New York I reckon the cost per

person is 50 three-mark pieces. Until here, it would be 100 three-mark pieces, including meals for adults; for children, the fare is half. Whoever can afford to buy 40 acres can live well, because here you can live better on 40 acres than in Germany. Small elevations one finds almost everywhere, but that is better than just flat land. But whoever buys uncultivated land must not expect profit for a year. That costs much.

"The journey across the ocean lasts 52 days, but thanks be to God, all went well. The trip through America until here took 18 days. We were three weeks in Milwaukee, until we bought our land. Whoever wishes to make this trip is warned to carefully guard his money. With us were some people from Brohl on the Mayfeld. In Albany, 2,200 thaler were stolen from them. Their misery was great. So far, I do not know whether they got it back. They could not continue their journey.

"Every day on the trip costs money and we have heard of several others from whom money was stolen. Here in the woods, we hear nothing about thievery. Almost no one has a lock on his door. No wild animals are here to harm men and cattle; so far I have not seen or heard of any snakes. The animals which live in the woods here are foxes and badgers, deer, roes, rabbits, game birds, partridges and other birds. Regarding plants and herbs, we have here strawberries, raspberries, watercress, wild blackberries, wild grape vines almost everywhere, as well as wild herbs or plants on which the cattle feed.

"There are many kinds of wood: two kinds of sugarwood of which I have over half; four kinds of oak wood, large heavy linden trees, nut trees and a kind of reddish wood called ironwood. This gets so hard when it is dry that no iron nail can be

driven into it. Of beechwood I have little; ashwood is our fuel — we can chop that easily. The ash trees we chop down are dragged to the house by means of oxen and used for firewood. I have many larch trees, tamarack of immense size. The rotten and fallen trees lie crosswise athwart each other so that we can hardly get through the woods. My greatest joy is to browse around in the woods and see trees, very tall ones, of which 40 or 50 feet at the bottom is without branches, and these are very beautiful.

“I still have not been able to examine all the sections of my land. For a long time to come, my children will not have to think of dividing the land. They can select the best dwellings and then cast lots where each will live. Our grandchildren need not fear St. Martin’s Day (Nov. 11) as the date for paying final installments on purchase of land. All of them love one another and see to it that they have enough to live on. Here, too, I can enjoy some good days in my old age, which I could not do in Germany. We live very well here, as almost every day we have meat three times, except Fridays and other abstinence days when we don’t eat any. Every day we have white bread, like

Witlicher rolls. Fruit is of a much better quality than in Germany.

“Mother, if you are still alive and if you were here, I do not think you would want to return to Germany; and you, my sisters and brothers, I would like to wish you all over here, if I knew you would be contented as I am here. I have never regretted my journey here. I always had good courage. We all do not wish ourselves back in Germany to live and stay there. I have often asked our youngest if they do not wish to go back home and they say, ‘No, not for \$1,000.’

“I cannot call you hither either until you are called here by God, because the journey is difficult, especially if you have little children. Whoever wants to make this journey must have a firm purpose to persevere and must remember it is better to be harassed for a short time than always. I pity you all in your misery. Here, too, not everything goes according to one’s wishes for a couple of years, but after that, things begin to be better and one can see that progress is made. I have spoken to many in this state who have been here for a few years and they now have enough to live on and would never wish themselves back in Germany. At least here a person has a better life. Meat is not too expensive here and almost in all America they have meat three times a day.



Bless us, Lord

Early settlers gave thanks for their “daily bread.” They had worked hard to produce it on their rugged land.

“There is not much trouble connected with keeping cattle here. The cattle are not fed in the barns as in Germany. Here, everything is different from what it is at home with you. Dishes of all kinds are expensive here, but they are good. Bring but one axe with you when you come. The axes in Germany are worth nothing; here they are better — they have good

ones. Do not bring chains along, here they are better. Do not bring much tinware as there is enough of it here. Across the ocean an iron pot (topf) or kettle and a saucepan are best for cooking purposes. Tinware does not last long. For the voyage across the ocean, take along some Zweiback, also bran flour and wheat flour; take much of this. Potatoes, if you can get them, are the best vegetable. Also ham, butter, brandy and a small cask of wine, if you can. Spices, coffee, sugar and everything that you can — take this all for the ocean trip because on the ship you can get nothing, even for money.

“There on the ocean you can see nothing but sky and water for over 1,000 miles. nothing but water; whoever plans to go to the woods to live should provide himself with many shoes and boots, also some good, strong clothing. However, you can get enough supplies on the way and here. Money is the best thing you can bring along. Bring some waffle irons and cake pans along.

“Unmarried persons can earn much in America and would soon have more wealth than they could inherit from their parents in Germany. If only they were here, the young men and girls who have enough to pay for their voyage across the ocean, they should not remain in poverty in Germany but should come to America and work here for a few years. Then they could buy a good piece of land and have enough to support themselves; especially those who conduct themselves properly will find work everywhere. I believe that all those who go to America are inspired thereto by God and He will make them happy and free from slavery.

“‘Do not believe,’ observed our Reverend Bishop, speaking to the parish

congregation, ‘that you came here on your own accord.

“‘For the Lord wishes to have adorers also in this country instead of the wild men and wild animals who still lived here a few years ago and are now driven out, who knew no God and lived according to their natural instincts. Now dedicate to Him your hearts and remain a Christian people; then He will not forsake you with His divine assistance. You are now the first (settlers). It depends on you whether your subjects and little ones entrusted to your care will become a holy people unto the Lord. You have already brought a sacrifice to God — the church that you built for Him, here is the sacrifice.’

“Here we had beautiful weather and no snow (at Christmas). To be sure, we had some snow, but it didn’t last long. We still do not need any winter fodder.

“All the green crops must be fenced in because the cattle are not taken care of in barns. The land is fenced in by divisions of 5, 6, 7, up to 10 acres. This means much work. For this purpose, we take the best oak wood which splits well, 11 feet long, and pile from seven to eight pieces, one on top of the other, so that the cattle cannot jump over it. When the harvest is over in these parts of the land, it is used for pasture for the cattle. They feed here day and night and need no cowherd. They hang large bells around the neck of the cattle which one can hear for a mile away. Germany cannot boast of such luxuries any more as property is too limited there. Here, we have much space and can soon see our progress. The work with the wood and making the land arable is not as difficult as I imagined it would be.

“Here an acre of land is prepared faster than in Germany in order to gain profit

from it. Of course, whoever shrinks back from hard work might find this a bit difficult also. The trees have no far-reaching roots; thus one can plow almost up to the trunk. The first plowing goes as well as it can. The seeds are now sown over this land and grow well, better than in Germany in the best cultivated fields. Potatoes are put in with the hoe. In the first planting, one digs the holes and the other sets the plants. (Bring much seed with you and some long potatoes.) The other plants the potatoes and hoes them into a somewhat high pile. That finishes the work with the potatoes. The latter are not cultivated as much here as with you. Here, other items are harvested and different kinds are planted, later they are hoed. Kohlrabi or cabbage are only sown and they grow perfectly without further work, better than at your place. There is no question of a fertilizer and they need none.

“The cattle have their resting places almost the entire year under the trees as they do in summer with you. Before this, I had fixed a sort of shed for the cattle, but they seem to be bothered when they are there, even in the worst weather, and would rather lie out in the open. The cattle are not tied to something. The oxen are not yoked around the horns with straps as you do.

“The houses are made of logs put one on top of the other and hooked into each other at the corners. Whoever wants a nicer house should make or buy a three-bow shingle splitter. That makes a nice roof, almost as if it were a slate roof. Very nice buildings are made of wood, cut at the sawmill and faced with boards inside and outside. The nearest sawmill is five miles from us. There is also a flour mill and gristmill. I hope we shall have one

nearer soon. The flour and sawmills are supplied with a much greater power than you have.

“Now whoever wishes to travel to America should see to it that he is on time, whether it be for ship or train, as they don’t wait a minute longer than is scheduled and they are off like a shot. In the cities, be sure to stay together and see to it that your possessions, which are sometimes transported over the track-road for miles, are not lost. Whoever makes this journey will clearly see God’s power and providence and that nothing is impossible. I cannot describe to you even the twentieth of the trip.

“On this big ocean we reached our 55th traveling day. The last days we were already passing on the right side or northward along the shores of America and we landed on terra firma in the City of New York with its beautiful harbor. We were all very much exhausted and the first few steps I took I tottered as I imagined I was still on the swaying ship. I could not walk very well. Here we stayed for a day and could again eat whatever we wished. The rich food we get in America does not always agree with the exhausted pilgrim, and for a time, almost everybody suffers from evacuation until — by and by — his strength is restored.

“They do not anchor the ship on the ocean as it is continually moving day and night — even in the darkest night. The compass must always show them the way. Sometimes, the waves were so high they even came overboard into the ship, which was 15 feet above the water. Sometimes it tilted so much to one side that one could not walk without holding on to something, but it seemed to go faster the more it tilted. Sometimes, the

ship made 8, 10, even 12 miles in an hour and even more. In very stormy winds, the sailcloths had to be lowered. At times, the storm winds threw the ship way over on its side, but a ship, like an egg, will stay on water. The load or ballast which is in the lower part of the ship helps it to regain its upright position. During the first storms we encountered, we were somewhat frightened, but later we made nothing of it.

"Of all of us who live here now, not one has died so far. Also those who came here ahead of us from Gillenfeld and from the entire surrounding parts landed safely, but where they all are now I do not know.

"If families immigrate to America, one or the other could be engaged in the service of someone. They could in one year earn enough to pay for 80 acres of land which they could claim from the government in one year. Even twice 80 could be claimed. If they cannot pay for it at the end of the year, another member of the family who is over 21 years old can claim it. This security costs 12 shillings or 2 thaler in Prussian certificates. As long as it is claimed there are no taxes on it. Thus everyone can have land immediately and it costs no exchange of words. You simply have to point with your finger on the chart to a piece of land not yet taken. Then you say 'purchase' or 'claim,' it is all the same to them. There is no question about the price, as that is already determined: 10 shillings per acre, that is in the Prussian rate not exactly 2½ pfennigs. You can also loan land from those who bought much. You can loan it for a year very cheap. The price is set at only 8 shillings an acre. In some places, this was done this year. It is now 10 years since the first section of land was sold in this state. It was then determined that all land

that was not sold by that time should be sold at 8 shillings an acre. Everywhere there is still land which is already settled and which is perhaps not as good as another section that will be sold cheaper. Later, the poor land will be sold still cheaper or may even be given away; thus everyone gets a piece of property. Here in the state are still great stretches on which no one lives and from our place there is no road leading further on. There was a notice in the paper that in this state there are still 22 million acres of land to be purchased.

"The heavenly bodies look the same to me here as at home. The sun, moon, the known stars all look the same as they do to you, but they all say the day begins 6 hours later than it does for you.

"Not even half of America will be inhabited for a long time to come. The immigrants in New York who do not live on the same street are almost 10 miles distant from one another. The climate is also about the same as you have it, but it seems to me that the air is purer and healthier than with you. Here in the region where we live we hear nothing about illnesses. The cattle, too, seem to be in a much more permanent state of health than yours; one hardly sees a cow that looks thin or starved. The pigs are fat almost during the entire year. Meat has a much fatter quality than with you. Corn or maize is given them dry; whoever wants to fatten them in fall gives them something to drink. In summer, they get only something to drink. If one has many acres, they fatten on grazing. Flaschenkurbis (bottle gourds) grow here everywhere. They are planted between the corn stalks. The pigs like to eat them and the cattle get fat on them in the fall. I bought a pig which was not more than

one year old and weighed 266 pounds and it is nothing but fat. According to our money, it cost three cents a pound, and according to your money, it is 16½ pfennigs. I also slaughtered a fat cow and a quarter of a heavy ox, but that does not cost so per pound. I could treat you, my friends, for a few days better than in Germany but I hope a year from now things will be better. Then we shall have our own cattle. This year, we must buy everything, but we live very well. Now that we have all regained our strength, the work we have to do does not harm us.

“About a mile from here are still five Indian huts. They live on wild game. They have no pasture land nor do they plant anything. They dress themselves in fur skins and woolen aprons and blankets which they either buy or receive as gifts. They sell much deer and roe meat and almost everyone has his own horse for riding. They are people like we are, somewhat colored. They harm no one, but came several times and said, “Give me some.” But if they get nothing they never come again. At first, our people were afraid of them and became frightened, but now they do not fear anymore. I went to them immediately in their huts and took along a double barreled gun. They were afraid of the gun and were very liberal. Their resting place was on bare earth, but I saw no bed clothes. Their huts are made of poles which are bent at both ends and stuck into the ground, over which there is a roof of shingles, tightly woven with water weeds that grow with you in the ponds. If they change their dwelling place, they roll up this roof like a mat and tie it together with rope made from a fox’s or wolf’s tail. They also sew their clothes with this rope. Their shoes are made of fur fastened

around the feet. They frequently look for honey in the woods and we find trees from which they have taken honey left by swarms of wild bees. We ourselves have found some, too. As soon as the land is claimed by someone, they have to move their huts elsewhere.

“If one or several of you come here, my sisters and brothers or wives of yours, I shall be a good friend to you. Look for me without stopping. Here you can rest, but you must make a firm decision. I want no blame or reproach. What I have written to you is all from my own convictions and do not think the letters have been tampered with or that the wording has been changed, because where the mail is collected just before being brought onto the ship, there are so many hundreds of letters, just like snowflakes, and it would take so many scribes if they wished to change anything in the letters.

“It must be a rotten tree that would fall on you in a windstorm. God is there with you and the Guardian Angel protects you. Quite a distance beyond the Mississippi River, you may find some wild people, but they are always being driven farther back and will finally be entirely eradicated.

“You meet people here from all countries of Europe: Ireland, Holland, France, Austria, from Switzerland, and from all provinces of Prussia until the boundary of Russia, from Norway and Hannover, Wittenberg and Nassau, and the adjacent principalities and from the Rheinland near Cologne, and very many from the upper District of Daun Prum and from the Upper Rhein at Strassburg, from the Hunsruck and very many from Saarland and the Saar district and from around Trier. From these countries several hun-

dred thousand have immigrated within the past year. But I have heard of no special misfortune that befell these people. These are now separated by several thousand miles in their wanderings. For the most part, people of the same faith stay together and make progress in that particular faith or religion. One does not hear of conflicts regarding the faith. Everyone believes what he wishes and the adherents of different faiths are friendly toward one another.

"I must tell you something about the language here. Soon you are able to help yourself with it. The numbers have the same figures as with you, but the pronunciation is different. Our little ones are already able to speak it. Money is called here Homatht. If one knows the various coins, one can buy and sell everything. Holz is called wood and Fleisch is called meat and so forth. For letters that I write you, I pay the postage until the ocean (1,600 miles) and they go free across with our postage. When you write me, the address will be to Michael Rodenkirch in Township 12, range 1, section 13, Post Office Milwaukee, State of Wisconsin in North America by way of Havre and New York. Write the letters in Latin.

"With the English people here, it is the custom not to work beginning on Saturday noon. Here we can start earlier to prepare ourselves for Sunday. In the evening, we have not so many domestic duties as we had at home. We sit around our warm stoves and discuss the past and the future. Someone reads to us from our nice books or we listen to instructions. Here we can prepare ourselves better for time and eternity than we did at home."

* * *

How did settlers reach Stockbridge? How did they come from the East to near the center of the continent?

The important historical feature was the building of the Erie Canal. It provided for early economic development and expansion of the United States after its completion in 1825. It had hand-operated locks and bridges, and wooden barges were pulled by mules plodding towpaths along its banks. It afforded an all-water route from New York City to the Great Lakes.

Irish Migration

Potatoes were the main part of the diet in Ireland. They were introduced to Ireland at the end of the 16th century. According to an old saying, an Irishman's seven-course dinner was a plate of potatoes and six mugs of beer.

A great famine hit Ireland after the failure of the potato harvest in 1845-47. It is impossible to imagine the misery and desperation which followed. The people had to contend not only with the famine but also with typhus and cholera, which killed far more people than did starvation. Approximately 2 million people died or left the country from 1845-51.

The only hope for survival for many people was passage to America. It is estimated that more than 1 million persons left Ireland. The number who reached their destination can only be estimated. Disease, hunger and the inability to stand the rigors of the journey across the ocean caused many deaths. The ships that carried the travelers were called "coffin ships," according to Mrs. Perry (Mary O'Donnell) Comerford of Menasha, formerly of Stockbridge.

A monument in Canada carries the inscription: "The Irish fleeing from Ireland found only graves in America." It was from this tragic circumstance that the Irish-Americans got their roots.

In 1845, Ireland had a population of about 8.5 million. It is estimated that today there are more than 40 million people of direct Irish descent living in America, Mrs. Comerford said.

Coming in such large numbers to America made it difficult for them to find jobs. Signs all over said: "If you are Irish, do not apply." Men and women, highly educated, had to take jobs in factories, hard labor — any possible work. There were no child labor laws. Many times, the children had to work to help the family survive.

Their humor and wit often got the Irish into trouble. When an Irishman went to get a job at a powder plant, the manager asked him: "Do you think you can push a wheelbarrow of smoke?" The Irishman replied: "I can if you can fill it for me."

Between 1850 and 1860, the list of Irish coming to America continued to grow. Settlement in the Midwest was becoming popular around 1850 and land speculators in Wisconsin advertised in Eastern newspapers. Land prices were low. The Irish were working in factories at hard labor six days a week, 12 hours a day, for small wages. They wanted something better. They soon began to move toward the West. Usually one or two members of a family would go and they were followed by others.

They worked in logging camps and factories along riverfronts until they reached Wisconsin. They worked hard and saved their money and soon became land-owners. This was a great incentive for more to follow.

By 1850, immigrants had reached Wisconsin in such large numbers that only one out of three residents was a native American.

The Irish made up the largest element of English-speaking, foreign-born people in Wisconsin, numbering 21,043 in 1850. They settled in southern counties first, chiefly Milwaukee County, making up 14 percent of the population. They soon moved to other counties in southeast Wisconsin. They became farmers, miners, railroad men, and some began to use their education and set up offices.

The stress of relocation in new territory was hard, more so for the women than the men. Any work a woman could do was left to her. The men had to clear land and do the work in the fields. Freedom for "self-fulfillment" or "good society" was rare for most women, but all agreed that life in America was better than life in the homeland.

The men outnumbered the women throughout the region in 1850. There were eight men to every five females.

The migration during this period was due mostly to economic reasons. The new arrivals had to face the forces of nature. For some, there were failure, tragedy and disappointment. But success came to many. Their religion was their only source of hope amid the trials and sorrows they had to bear. A few groups have maintained their unique customs and characteristics and yet have become thoroughly identified with the meaning of America.

The Irish are proud of their names and ancestors and some are going to great lengths to find out more about them.

They were noted as easygoing people who loved to tell stories of magic, mystery and witchery. Many became famous for writing books. They were known as Irish "shanachies." Besides their wit and humor, their fists sometimes

got them into trouble, but they usually got out of it.

Many moved north and settled in Calumet County. Here the land was hilly and reminded them of their homeland.

As years went by, many Irish moved toward Stockbridge. The Campbells, O'Donnells, Flatleys, Connallys, McHughs, Comerfords, Kennedys and many other local names represent this group.

The Thomas Comerfords settled near Brothertown and later moved to Stockbridge, where they managed the store now owned by Richard Schumacher. They later moved to the De Bauche tavern and then to Chilton. Mrs. Jim McGrath and Margaret Comerford are descendants of that family. Margaret was a teacher and superintendent of public schools in and around Stockbridge for years.

The late John Comerford came to eastern Wisconsin and bought the farm now owned by Josephine Woelfel, and later moved to the Comerford farm on Lakeshore Drive. That farm, owned and operated for many years by the late Perry Comerford, is the home of Michael and Mary Karls today. Many other Irish names can be traced back to the time of land clearing and settling around Stockbridge.

Many old jokes came from the Irish. It often was said that one would rather go to an Irishman's wake than to another person's wedding, mostly because of the tricks they played and the stories they told, handed down from their ancestors. Two of these stories follow:

A visitor went into an Irish tavern and said, "I really like places like this with all

the sawdust on the floor." Pat said, "What do you mean? This is yesterday's furniture!"

Pat's wife heard a noise in the kitchen and said, "Pat, wake up! There's a burglar in the kitchen and he is eating the rest of the pie we had for supper." Pat said, "Go back to sleep. I'll bury him in the morning."

English Migration

Six generations of a family which had its roots in England have called a part of lot 66 of the Stockbridge Indian Reservation their home for more than 100 years.

John Germain, who was born in 1783 in England, came to the United States in 1800 and settled in New York State. He came to Wisconsin with his son, Thomas, and wife 53 years later. They landed near Milwaukee and made their living hunting deer and hauling venison to Milwaukee to be sold.

The family moved to Stockbridge around 1860, and purchased their first piece of land through the Office of Receivers at Menasha on Oct. 7, 1865. They bought 12 acres — for a total price of \$60.

The land — a part of lot 66 of the Stockbridge Reservation (lying east of U.S. 55 about three miles south of the Village of Stockbridge) — was assigned by the commissioners, appointed by an Act of Congress and approved on March 3, 1843, to Aaron Turkey. It passed to Daniel Whitney in 1850 by tax deed, then to Lucy Jacobs, next to Cophas Clifford and finally to Thomas Germain in 1865.

The Germains cut trees to build a log house, and picked stone to erect a fireplace to prepare meals and heat the

tiny building. Land was cleared and corn and wheat were planted. Wells were dug by hand. A brick house was built on the site in 1880. Most of the material for its construction was purchased through Cook & Brown Lime Co., Oshkosh, and brought across Lake Winnebago by barge.

Today, that brick house is home to Wayne and Virginia Gerhartz Meyer, who had five children: John, Joe, Jim, Jill and Joy. Alta Porter Gerhartz, Mrs. Meyer's mother, had called the house a home, too. So had her mother, Marietta Germain Porter, daughter of Thomas Germain, who was the son of John Germain.

The Cambodians

In 1980, members of a new wave of immigrants found a friendly welcome in Stockbridge.

Two Cambodian families, whose resettlement has been sponsored by Stockbridge's new physician, Dr. Robert Heinen, moved into housing and a new way of life here in 1980.

Preoun Praem, a Cambodian who served as a soldier for South Vietnam, and his wife and five children had lived in a refugee camp for four years before Heinen heard about them through World Relief. Heinen's family put them up for two months in their home in Chilton. Then they set them up in housekeeping in Stockbridge, where the doctor said local residents and school officials "accepted them really well. They fit in and had a lot of friends."

This family of rural, tribal background lived in Stockbridge for five months — until June of 1980 — when an uncle, who had lived in America for six years, in-

vited them to come to live with him in the State of Washington.

The Chee Ung family (of Chinese ethnic origin) arrived in Stockbridge from Cambodia (via Thailand) in July, 1980.

The parents and eight children are becoming integrated into the community, Heinen said. The adjustment to living in a community is smoother for this second family, the doctor said, because they were accustomed to city living. They study English at Fox Valley Technical Institute in Appleton.

"It is really a joy to watch these people come alive," Heinen said of the growth the families have shown during their stay in Stockbridge.

* * *

Early in its history, the Stockbridge community supplied a steady stream of representatives to state government.

Lemuel Goodell was the first Calumet County man to represent the county as an assemblyman (1848) and then as a state senator (1849-50).

Other early, local members of the Assembly were Thomas Mc Lean, the founder of St. Catherine, who served in 1864; Hector Mc Lean, 1865; Randolph J. Needham, 1867; John Harsh, 1875; Leopold Strasser, 1885; and Henry Hoffman, 1915.

* * *

Stockbridge's first recorded birth was a daughter to Benjamin Jeffrey Sweet, a cooper, and Louisa Loveland Denslow. Ada Celesta Sweet was born at 5 p.m. Feb. 23, 1852. She was white. Her birth was not registered, however, until Aug.

9, 1852. According to a comment on the registration form, Ada was “born before the passage of law to provide registration.”

The first recorded marriage in Stockbridge occurred when Aaron W. Betts took Abi Jackson for his lawful, wedded wife. Their marriage was publicly solemnized at the house of Lamuel Stephens in the presence of Henry Moon and Austin E. Quinney. D. W. Halsted, justice of the peace, recorded the union on Sept. 5, 1850.

Maria Kirchner was only 19 when she

died of typhoid fever in the fall of 1872. The death of the daughter of Michael and Rosina Kirchner was the first recorded in the Town of Stockbridge. She was white. Her father was a farmer. Burial was in Stockbridge Town South Cemetery. The Rev. F. Moser recorded her death on Oct. 9, 1872.

Apparently when Wisconsin became a state in 1848, it was not necessary to record vital statistics with the county courthouse. People were born, married and buried in Stockbridge long before the county kept records.



“My grandmother told me that the first German settlers here thought they were pretty clever and had accomplished a lot when they could use English ‘cuss’ words.”

Elderly residents may recall Peter Doxtator playing his fiddle at house parties and dances at the Modern Woodmen Hall. In 1926, he won first prize of \$125 in the Fox River Valley “Best Old-Time Fiddling Contest” at the old Retlaw Hotel in Fond du Lac. Bert Welch, son of Jesse and Elizabeth Smith Welch Moore, played the violin and mandolin with the band that performed at picnics.

A terrible scarlet fever epidemic hit Stockbridge in 1928. People all over were sick. Residents were quarantined. Neighbors would shout to one another from their front porches to get the latest news and to inquire about family members’ health.

The Roman Catholics

The “lifebeat” of a community often is nourished by its churches.

Many people begin their weeks — some each day — within the quiet reaches of their parish church. They come to be spiritually refreshed, to seek solace, to ask a favor, to offer thanks.

They gather together to sing the Lord’s praises — to christen their young, to sanctify their marriages, to bury their dead.

There is a sense of “community” about a church — a feeling of togetherness — that is apparent, not only in the service, with its prayers and songs, but also in the greetings exchanged before, during and after Mass, in the little klatches of people who visit afterward on the sidewalk, in the friendship of all-church dinners, picnics, bake sales and candy sales, in the camaraderie of clubs and sodalities, in the joint efforts to collect food, clothing and money for the less fortunate, in the education of the children — even in the thrice daily ringing of the Angelus bells by which many people set their clocks, prepare meals, say a prayer.

Whole communities have sprung up around a church. And so it might have been with the village of St. Catherine — plotted out over 136 acres along the east shore of Lake Winnebago in 1852, just about a mile north of present-day Stockbridge — had progress not interfered.

Thomas Mc Lean obtained the land for the north part of the new village (68

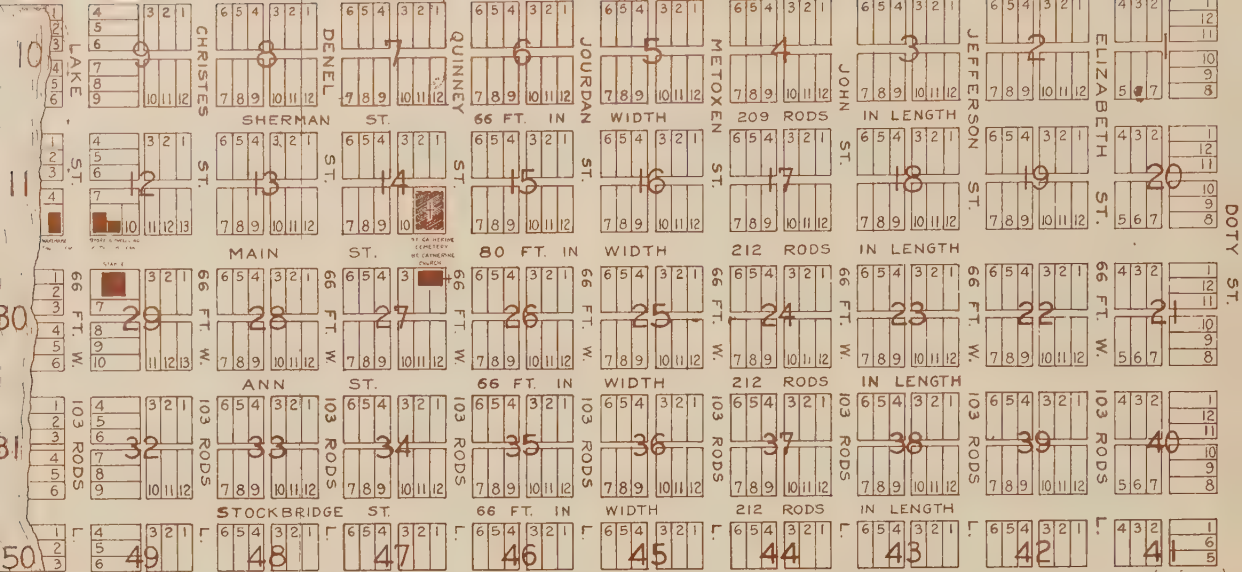
acres) by quitclaim deed for a “consideration” of \$300 on March 26, 1851. He hoped to build a flourishing, little community on the shore of what has come to be called the Bay of St. Catherine. That land is the old Ed Heller farm. Mc Lean and his wife, Catherine, apparently acquired the adjoining 68 acres to the south — the old Al Sell property — later.

They were an enterprising couple with an eye toward trade and travel via the lake from their dock. Wood, grain, other products and travelers left for Oshkosh from the “port” of St. Catherine. Their plan for the village of St. Catherine included an 80-foot-wide Main Street (the present St. Catherine’s Road), running east from the lake — and their warehouse, store and stable — for 212 rods. The settlement was to stretch for approximately 50 rods north and south of Main Street.

But improvements to the Military Road (State 55 today) to the east of St. Catherine sounded the death knell for the infant community. The “highway” became the main artery of transportation, overshadowing the lake route, and the few residents of St. Catherine moved east and a short distance south to live along the route of travel and trade in what we know today as Stockbridge.

Besides its Main Street, the planned community had 15 other streets — with such familiar names as Doty, Jefferson, Metoxen, Quinney and Sherman. Each of the 15 streets was to be 66 feet wide.

Except along its borders, the village was



"Ghost town"

The village of St. Catherine, the dream of builder Thomas Mc Lean, was plotted out in 1852 over 136 acres along Lake Winnebago. The building of the Military Road (State 55) halted its development.

laid out in blocks — each having 12 lots and all bordered by streets. Alleys crisscrossed each block, dividing it into four equal sections of three lots each. And to complete the plan, "a space was set aside for a church to be constructed three blocks east of Lake Street, the traffic lane closest to the shoreline," according to a newspaper account of the first days of the parish.

The Mc Leans donated the land for the church when the plat of the village was surveyed on Jan. 3, 1852. St. Catherine Church — a small frame building — was located on the corner of Main and Quinney streets, facing east on Quinney, in block 27. St. Catherine Cemetery was across Main Street, in block 14. There are no records, however, to show that the land marked as church and cemetery property on the village map of St. Catherine ever was deeded to the bishop of the diocese.

Church officials apparently were not particularly disposed to establishing a working congregation in the area. They had

considered such an idea a waste of time and effort and a financial burden, according to a story in the old diocesan newspaper, *The Green Bay Register*. After all, there were neighboring parishes where local settlers could avail themselves of the services of a priest.

The area was inhabited mainly by Stockbridge-Munsee and Brotherton Indians, whom the church considered to be pagans. But there were a few Catholic settlers, and they were most demonstrative and insistent on having better opportunities to practice their religion, whether the diocese sanctioned their "organization" or not.

The 22- by 30-foot church was built in 1854, and, according to accounts, was moved on skids over the snow to a new setting, also donated by the Mc Leans, on the Military Road in 1869. The deed of transfer for the cemetery property was made on Aug. 25 of that year.

The chapel still stands there today — on the Leonard Joas farm, where it was



First Catholic church

St. Catherine Church, a simple, frame building, was relocated from the planned community of St. Catherine to lot 90, today's Leonard Joas farm. It is used as a garage.

moved more than 100 years ago. Only now, it is a two-car garage in the route 2, Hilbert, barnyard, the only reminder of the "ghost town" and parish of St. Catherine.

The cemetery, too, was relocated — closer to the highway (its present site), but still alongside St. Catherine's old Main Street "extended."

Early records show that the Rev. Sebastian Seif, pastor of St. Mary Church, Marytown, visited the young community of St. Catherine regularly to care for the needs of the parishioners.

Another clergyman who ministered to the congregation early during its short existence was the Rev. Maximilian DeBeke, whom diocesan records list as "pastor." He is said to have resided at Stockbridge in 1856 while supervising the building of churches in Chilton (St. Augustine) and Menasha (St. Patrick). He served those two congregations from a central location along the lakeshore — St. Catherine. In winter, when travel between missions was difficult, he traveled to Menasha from St. Catherine on snowshoes.

References in the "Catholic Directory" of

the diocese show St. Catherine as a mission of St. Augustine, Chilton, in the 1850s and 1860s. It was tended by the Rev. H. McMahon of Chilton in 1858 and in 1863 and 1864. The Rev. Chas. F. Shroudenback of Chilton tended St. Catherine in 1866 and 1867. From 1876-78, it was a mission of St. Anthony, Harrison.

Late in this period, apparently, the village of St. Catherine "folded" as the neighboring community of Stockbridge expanded. And as the latter town grew, so did the need for a larger church and a full-time pastor.

An item in the Chilton Times, dated March 20, 1872, reports that the Rev. A. Andolshek, pastor of Chilton's St. Augustine, said a parish church would be established in Stockbridge and that a priest would reside there permanently, but the parish had to wait 10 years for its first resident pastor to arrive.

Construction of Stockbridge's first parish church began in 1873, but before the 36-by 60-foot house of worship could be completed, it was blown to the ground in a storm. Undaunted, the fledgling congregation and the contractor, George W. Howe, set about building another church the next year.

This second project was more ambitious — a frame building measuring 80 by 60 feet with a spire 160 feet high. Trees lined the walk to the large double doors, which opened onto Davis Street.

By late 1879, the parish church had seen its first baptism, wedding and funeral. On Nov. 11, 1874, the 10-day-old son of Carl and Anna Kutzer Wettstein was christened. He was given the name Henry. His sponsors, according to parish

records, were Henry Schwobe and Gertie Kutzer.



New church

Stockbridge's first Catholic parish church was built in 1874 on Davis Street, near the site of today's medical clinic. The clinic had served as the parish's convent.

The first burial followed the death on Jan. 1, 1879, of 6-year-old Rosalie Portmann.

And August Schaeffer, who was 22, and Susan Fieh, who was 19, were the first couple to be married in the parish. Witnesses at the ceremony on Sept. 16, 1879, were Mathieb Fieh and Pauline Schaeffer.

Diocesan chancery office records for

1878-79 list the name of Stockbridge's parish church as SS. Peter and Paul. However, the Rev. Roland Ahearn, retired pastor of St. Augustine, Chilton, and an authority on diocesan history, said his copy of the "Catholic Directory" for those years shows that name penciled out and St. Mary of the Seven Dolors written in.

"I presume that that was done by someone in the chancery office at that time," Ahearn wrote in 1950 to the Rev. Theodore Kersten, who then was pastor of St. Mary, Stockbridge. "The directories contain many notations penciled on the margin, foretelling future changes."

Early in the 1880s, the name of the congregation officially was changed to St. Mary of the Seven Dolors (Sorrows).

Perhaps one of the first times the sacrament of confirmation was administered in the new parish was in the fall of 1882. An account from the Chilton Times of Sept. 30, 1882, reports:

"The Rt. Rev. Bishop Krautbauer visited the Catholic Church of Stockbridge today for the purpose of administering the Sacrament of Confirmation. The Bishop was assisted by the Very Rev. F. Katzer, V. G., of Green Bay; the Rev. F. Gasper, Brothertown; and the Rev. T. Spunar, St. Mary's, Chilton, the latter being in charge of the missions at Stockbridge and Harrison.

"The recipients of Confirmation were 70 in number. The church and vicinity were handsomely decorated by Mrs. James Connelly and the Misses Fitzgerald, Leach, Kelley, Flood and Keating. A beautiful triumphal arch of evergreens spanned the street opposite Thomas Barrett's store. The music for the occasion

was rendered by the choir of St. Augustine's Church, Chilton, in charge of Miss Sullivan. The Bishop was highly pleased with all the arrangements and left Stockbridge at 5 o'clock escorted by a number of Parishioners on horseback."

The congregation received its first resident pastor — the Rev. Clemens Alten — on Nov. 1, 1882. He remained with the parishioners until January, 1888. During his tenure, the first rectory was built to the east of the church. The parsonage — "a handsome pastoral residence," according to an early account — was to serve later as a convent for the parish's teaching sisters. Alten also saw the bell installed in the church tower in April, 1885. It weighed 1,820 pounds and was manufactured in Cincinnati.

Alten's successor was the Rev. P. G. Tobin, who stayed only four months. The Rev. John Hummel assumed the pastorate in July, 1888. He stayed only until November, 1890, but during his administration, "the little parish prospered to a considerable extent, enlarging the church, which was also generally improved," according to a "History of the Catholic Church in Wisconsin," published around the turn of the century. Hummel was immediately succeeded by the Rev. F. Deurmeyer, who was followed by the Rev. Joseph Schemmer in March, 1894.

During the last half of the 19th century, St. Elizabeth Church in Kloten was established and tended as a mission of St. Mary, Stockbridge, every Sunday. The mission consisted of approximately 35 German families. A parochial school there, with an enrollment of about 30, was operated by a lay teacher.

By the time the Rev. Nicholas July came



Father July's choir

The choir of St. Mary Church posed for this picture with the pastor around the turn of the century. Members are, from left, standing: Al Schumacher, Father July, Henry Hemauer, Martin Murphy, John Hemauer, Philip Westenberg, Bert Goggins, Joe Hemauer, George Hemauer, Leo Gerhartz, Edward McHugh and Joe Gerhartz; and kneeling: Stacia Kenny, Alma Gerhartz, Kitty Barrett, Mabel Kenny and Mamie Brown.

to St. Mary's in August, 1896, succeeding Schemmer, the congregation had grown to 500 members — an indication of the heavy Catholic population in the area, which continues today. The parishioners were involved in the Christian Mothers Society, the Young Ladies Sodality, the Altar Society and St. Joseph's Society.

The local court of the Catholic Order of Foresters was organized under July's leadership. The court's first meeting was Sept. 11, 1910. Officers were Frank Cordy, chief ranger; John Flatley, past chief ranger; William Zahringer, vice chief ranger; Joe Bast, financial secretary; A. E. Walsh, recording secretary; Nickolas Cordy, treasurer; Joe Moyer and John Keifer, trustees; Lambert Daun, speaker; John Hemauer, senior conductor; Eugene Walsh, junior conductor; Martin Murphy, inside sentinel; and George Hemauer, outside sentinel.

July was succeeded in May, 1913, by the Rev. Paul Edwin Herb, who served until April, 1932. The parish moved ahead with vigor under Herb's pastorate. He oversaw the building of the parish's first school and the construction and dedication of the new church and rectory. All are in use today.

The school — a large, gray block building — was completed in 1914. There were two classrooms on the first floor and a parish hall on the second floor. Sister M. Irmine recounted her years as a teacher at St. Mary's:

"We opened St. Mary's in September, 1915. Sisters Caroline, Anita and I were the happy Sisters to start the school. The enrollment was 90 pupils in two rooms on the first floor. Grades 1, 2, 3 and 4 were taught by Sister Anita; 5, 6, 7 and 8 by me.

"The second year we opened another room upstairs. Enrollment was 115. Three sisters were teaching.

"The following year another room was opened and the chapel was moved down in the basement. Enrollment was 142.

"A music teacher was occupied with 12 pupils and the choir.

"The pupils of St. Mary's were fine, enthusiastic youngsters to work with, alert, plenty of life, full of fun and ready for whatever was asked of them. Some very fine students were graduated from the school.

"I spent 16 years, very happy ones, there and I regretted the time I had to leave."

With one major building project completed and another (the church-rectory) in the offing, the parish found itself looking for ways to increase its capital. One solution to the problem was acted on at a 1918 church council meeting:

"To meet the increased expenses of the parish, a revision of the pew schedule was considered. It was proposed by the Rev. Rector to rent pews as follows: one seat, \$10; two, \$16; three, \$20; and four, \$24, with \$4 for each additional

seat above four. A motion to adopt the proposed schedule was carried without a dissenting vote."

The growth of the congregation and the condition of the church built in 1874 prompted the pastor and his parishioners to think about a new house of worship. Another excerpt from minutes of a parish meeting on March 2, 1919, reports:

"A special parish meeting was called for the purpose of making arrangements for building a new church. After a few words of explanation by the pastor, a motion was made by Mr. Puetz that we build a new church and rectory as soon as feasible. Motion was unanimously carried.

"Next in order was the election of a building committee. The following members were chosen: Messrs. John O'Donnell, Henry Thill, Allen O'Donnell, John Hemauer and Hugh Flatley.

"The pastor was then authorized by unanimous vote to have plans and specifications drawn up by the architectural firm of Parkinson and Dorchendorff of La Crosse. The question of choosing a building site was left to the building committee for investigation."



Today's church

The present St. Mary of the Seven Dolors Church was built in 1922-23. It was dedicated on Oct. 10, 1923.

Construction began in May, 1922. Immel Construction Co., Fond du Lac, worked with parishioners on the building project. The rectory was ready for occupancy in August of the same year, and the church, with a seating capacity of 600, was dedicated on Oct. 10, 1923, by Bishop Paul P. Rhode of Green Bay. Forty-five priests were present for the dedication rites, and the Rev. Nicholas Diedrich, a son of the parish, celebrated the Solemn High Mass.

In June, 1924, a set of 10 major and several smaller stained glass windows, manufactured by the Tyrolese Art Glass and Mosaic Co. of Innsbruck, Austria, was installed. The windows depict the seven sorrows of the Blessed Virgin (The Prophecy of Simeon at the time of the Presentation of the Child in the Temple, The Holy Family's Flight into Egypt, The Disappearance of the Boy Jesus in the Temple, The Meeting of Mary and Jesus while He is Carrying the Cross to Calvary, The Crucifixion, Jesus is Placed in His Mother's Arms after He is Taken down from the Cross, and The Burial of Jesus) and her assumption into heaven. The cost of the church and the rectory was \$98,710. The old rectory was remodeled into a convent for the sisters.

* * *

An older parishioner, who wishes to remain anonymous, wrote about life in the parish under Father Herb, as he remembered it from his boyhood:

"Nothing was convenient in the older days. The old church had no basement. Three large, round, oak heaters were used to warm the church. These heaters were fired by the pastor.

"With the help of the school children, he kept the school, the church and the yards neat and clean. The girls helped with the

sweeping of the church and school, and cleaned blackboards and dusted. Father kept the fires burning, took out the ashes, cleaned all the lamp chimneys on the chandeliers, filled the lamps with kerosene and cut the wicks. Anything that needed fixing, he replaced.

"Besides that, he was in school every day giving instructions in catechism and Bible history.

"He heard confessions in the afternoon, evening and Sunday morning. Before there was a parish school, he gave instructions to the children of the congregation on Saturdays. The feast of Corpus Christi meant a procession of the Blessed Sacrament. Young girls, dressed in white, scattered flowers and boys carried candles.



Christmas around 1920

The sanctuary of the old church was decorated with evergreens and flowers and was well-lighted by candles for the Christmas season. The altar was moved to the present church, but later was replaced by an oak altar.

"The festive Christmas Day Mass was at 5 o'clock in the morning. The people from the countryside were well-chilled when they arrived at church, but they always found it warm and comfortable. To have the church warm for that Mass, the pastor must have fired those stoves all night.

"Some of the help the pastor got from the children he probably could have done without. Anyone who has raised children knows how quickly children forget their chores, or do them halfway.

"I remember well that the convent had a water pressure system connected with the cistern. The water was used by the sisters for washing, scrubbing and other household chores. This was hand pumped until the water pressure gauge showed 50. One Friday, another boy and I had the chore of pumping. We wanted to finish in a hurry. We opened the pet-cock and deliberately pumped air along with the water. The gauge read 50 in a hurry. And so we hiked home.

"But Monday morning. . . ."

His narration trailed off, but it is safe to assume that he and the other boy had to "face the music" on Monday for the job they couldn't wait to finish properly the Friday before.

* * *

Herb's successor, the Rev. Michael Gonnering, served at Stockbridge until his death on July 8, 1940. The Rev. Theodore Kersten assumed pastoral duties a month later. During Kersten's pastorate, new altars and confessionals, sanctuary wainscoting and hand-carved statuary and a pipe organ were installed in the church.

Kersten also was a "builder." A convent was erected at a cost of \$47,000. It was dedicated on Feb. 7, 1953. The brick veneer building with accommodations for seven nuns and a chapel replaced the old parsonage-turned-convent built in the 1880s. The older building was moved a few blocks west to Union Street, where it was remodeled into two separate dwellings.

Kersten cooperated with many civic projects, especially those that involved children.

Before school reorganization and general bus transportation, children in the one-room country schools, in the Catholic school and in the village's high school and grade school walked long distances to classes.

In winter, by the time they arrived, their lunches often were frozen. The sandwiches could thaw out, but fruit and milk, so carefully packed, frequently were ruined or far from palatable.

The country school teacher might set the dinner pails near the stove, if she could spare the room; otherwise, they remained in the unheated entrance way (sometimes a "lean-to"). Many children brought good, well-balanced lunches; some might have only salted lard as a sandwich filler.

By recess time, children often were so hungry after their long, chilly hike to school that they ate their packed lunch, leaving nothing in their dinner buckets for noon. Many times, the youngster with the well-packed lunch found his lunch gone, or partially eaten, because someone else had just been too hungry.

The children who went to school in the village sometimes received change to buy fruit, but spent their money unwisely on candy or pop instead.

The situation was not good.

Kersten saw this, too, and it worried him. He was dedicated not only to his own church; his concern encompassed children of the entire community.

He believed the community was too small to duplicate facilities in the parochial setup and the public high

school for feeding the children. He was convinced that there wasn't enough money to provide separate kitchens and dining rooms for both schools — especially when the funds would have to be collected from the same sets of parents. His foresightedness and concern led to his inclusion on the School Steering Committee.

In 1952, he came to public school Principal Otto Meyer and asked what he knew about schools getting government aids for furnishing cooked meals to children.

Meyer knew about the program, but hadn't looked into the situation "because we just have no space."

Kersten said, "I just don't seem to know how to go about this. Do you have avenues you could explore?"

Meyer replied that he would check and then asked that the public and parochial students be allowed to eat together.

The two men prepared the forms and watched and waited to see what would happen in their search for approval of a federal surplus food program. They were elated when they received the go-ahead.

Since money was in short supply, the church custodian, Michael Diedrich, offered to build tables of plywood, Congoleum and metal piping for the new, approved program, which operated in the church basement. His offer was accepted immediately.

Kersten hired Mrs. Eva Hemauer, Mrs. Rose Hemauer Mueller and Mrs. Ambrose Wagner to cook. High school girls helped wash dishes in exchange for their meals. Kersten picked up the surplus food commodities, when available, at

Hilbert, the center for surplus food commodities for the county.

Kersten took over the financial management of the hot lunch program.

The Rev. William C. Willinger succeeded Kersten in 1956 and managed the lunch program until he retired from pastoral work in 1972.

The Rev. David Koehne, Willinger's successor, continued to do the bookkeeping for the hot lunch program for both schools. In the earlier days, only one report was required by the federal government. Now, a separate report must be maintained for both schools. Koehne devoted at least eight hours per month to preparing reports and paying bills. Cathy Funk was financial manager in 1980.

Government surplus food commodities are received today when they are available. The "schedule" is irregular. Depending on the appropriation, a government reimbursement is allowed for each meal served.

Skillful management of food and funds is necessary. Never, in the nearly 30 years the program has operated, has the parish or the public school system been asked for additional funds to keep it functioning.

Alice Mayer's skillful buying keeps the program in the black. Florence Heimerl and Joy Nett, who assist her in cooking, also keep a watchful eye on children's interests in food to avoid waste. All are skilled in the management of time and food production.

Without Kersten and his successors, Willinger and Koehne, Stockbridge could not successfully have covered the distance from the frozen dinner bucket to

a good, hot meal served at a modest cost.

Kersten was dean of the Calumet Deanery from Aug. 25, 1941, until his retirement from active pastoral work on March 14, 1956. He left Stockbridge then to become chaplain at St. Elizabeth Hospital, Appleton. He was raised to the dignity of a domestic prelate by Pope Pius XII on March 14, 1958. He transferred to the chaplaincy at St. Francis Convent, Bay Settlement, on Sept. 8, 1960. He died there unexpectedly on Feb. 15, 1961. He had marked his 78th birthday five days earlier, and had been a priest for nearly 54 years. He is buried in the family plot in Chilton.

Willinger immediately succeeded Kersten, and carried on the "building boom" with the construction of a four-classroom addition to the school and the remodeling of the original building. The whole educational complex was blessed



St. Mary School

Thousands of children have been educated at St. Mary Catholic School since it opened in 1915. A four-classroom addition, built in 1958, is attached to the front of the original school.

and dedicated by the Most Rev. Stanislaus V. Bona, bishop of Green Bay, on May 31, 1959.

That date also marked the 25th anniversary of Willinger's ordination to the priesthood, which was highlighted by a

Jubilee Mass and a special program — "The Silver Flame" — presented by the school children.

The 91- by 84-foot school addition was erected at a total cost, including equipment, of \$90,000. Construction began in May, 1958, and was completed, except for minor details, in time for the opening of school in September.

Members of the building committee, besides the pastor, were George Ecker Sr., Arthur Daun, Leo Hemauer, Ronald Price, Lloyd Karls, Matthew Moehn and Edgar Daun. Al Schumacher and Oscar Steffen composed the finance committee.

Also during Willinger's tenure, a more efficient kitchen was installed in the church basement for the hot lunch program.

Willinger, who retired in September, 1972, and moved to Chilton, was succeeded by the Rev. David A. Koehne.

Koehne was born April 21, 1924, in Appleton — the fourth of 10 children of Anton K. and Barbara Beck Koehne. He was ordained June 11, 1949, by Bishop Bona, and has served numerous parishes in Wisconsin.

He and the administrative body of the church worked together to keep the parish buildings in repair. The exterior front wall of the church, its front steps, chimney and belfry were repaired at a cost of \$15,000. The church basement was plastered and painted and acoustical ceiling tile and asbestos floor tile were installed. A planter and sign were erected in front of the church and repairs were made to the northwest corner of the school. A motor was installed to ring the church bells automatically, and the school grounds were improved.

The estimated value today of all parish property — church, school and land — exceeds \$1.5 million.

Koehne's stepped-up maintenance program — and the redecorating done by his successor — will assure future generations of a place to worship their God, educate their children and grow together in wisdom and grace.

Koehne was transferred to St. Joan of Arc parish in Goodman, Wis., early in 1979. He was succeeded by the Rev. John P. Feeney on Jan. 31, 1979.



The Rev. David A. Koehne



The Rev. John P. Feeney



The Rev. Wm. C. Willinger

Feeney has been a priest of the Diocese of Green Bay since his ordination on June 7, 1952, in Green Bay.

After serving as an assistant and associate pastor of various parishes, he was appointed to his first pastorate in 1966 at Holy Family Parish, Elcho. He also has served as pastor at De Pere, Suamico and Freedom.

Feeney was born and raised in Grand Island, Neb. He attended Notre Dame University and served in the U.S. Navy before entering the seminary.

* * *

Through the years, the parish has fostered many vocations to the religious life. Among them are: the Rev. Henry Arens and the Rev. Nicholas Diedrich, both deceased; the Rev. Eugene Flatley, a chaplain with the U.S. Navy; the Rev. Martin Fox, Oconto; the Rev. Gilbert Hemauer, O.F.M., Cap., associate director of the Bureau of Catholic Missions, Washington, D.C.; the Rev. William Hemauer, New Franklin; Brother Norbert Hertel, Techny, Ill.; Sister Rita Head and Sister (Olive) Terensia O'Donnell, both retired; Sister Anthony Cordy,



Lots of help

The parish marked the first Mass of one of its sons — the Rev. Eugene Flatley — with a celebration on June 15, 1946. Cooks and table waitresses — proud of the part they played in the event — posed in front of the church on that important day.

Sheboygan; Sister Roman Diedrich, St. Ann Health Center, Milwaukee; Sister Virgillia Diedrich, St. Colletta's School for the Retarded, Jefferson; Sister Germaine Price, Burundi, an east-central African nation; Sister Carolyn Zahringer, St. Isidore, Osman; Sister Romana (Gertrude) Hertel and Sister Mary Muriel (Bernadette) Hertel, both at Cardinal Stritch College, Milwaukee; and Sister Lydia Gerhartz, Berlin, Wis.

Thomas Moehn, the son of Mr. and Mrs. Harold Moehn, was studying at St. Lawrence Seminary, Mount Calvary.

* * *

St. Mary School, which opened its doors to 90 pupils in the fall of 1915, enrolled approximately 148 students in 1980-81. The Rev. LeRoy Hogan served as administrator of the school for a time in the late 1970s. There are no nuns on the teaching staff.

Members of the 1980-81 faculty are: Mrs. Lydia Wolf, grades 1 and 2; Miss Kim Kappell, grades 2 and 3; Mrs. Lor-

raine La Fond, grade 4; Mrs. Irene Lisowe, grade 5; Miss Joanne Schroeder, grade 6; Mrs. Carol Yokeum, grade 7; and Mr. Jim Jacques, grade 8 and principal. Grades 6-8 are departmentalized. Pupils in those grades have more than one teacher during the course of a day. The teachers work in their own areas of specialization with pupils in those three grades. The staff is supplemented by many volunteer teacher aides.

Nuns had taught at St. Mary's since the school opened 65 years ago. Parishioners in Stockbridge, like Catholics throughout the country, took pride in knowing that their schools taught not only regular academic subjects, but also stressed morality, respect for the Ten Commandments and the love of God.

In the last 20 years, however, the number of nuns has decreased across the nation, and St. Mary's at Stockbridge has not gone untouched by that shortage. The two nuns who served here in 1976-77 did not return in 1977-78. Lay teachers had complemented the staff for many years.

(The convent stood vacant for most of the 1977-78 school year. Then, on May 1, 1978, it opened as a medical clinic, staffed — for all the community — by nurse clinician Mary Wurzbach. In 1980, Dr. Robert Heinen's medical practice is based there.)

Parents assist the teaching staff on a rotating basis in playground supervision.

Besides the traditional parochial education program, the school participates in federal Elementary and Secondary Education Act programs, administered locally by the public schools.

The church hall is used for gym classes, and boys in grades 7 and 8 join with boys from the same grades in the public school to form a basketball team, a program begun by Kersten. St. Mary pupils in grades 6-8 also participate in Junior Band with public school youngsters.

* * *

Guiding and supporting the parochial school staff in its work is the parish board of education, organized in 1969 through the efforts of George Ecker Jr. and Sister Mary Clare, principal.

The board has a responsibility to the parish for the total education program. It governs by jurisdictional policy. It represents the parish in establishing educational objectives, selecting policies and approving programs which relate to the achievement of those objectives.

It is the duty of the board of education to implement, at the local level, the policies of the Diocesan Board of Education.

Major policy decisions by the board have included the initiation of a tuition program; the establishment of the St. Mary's Scholarship Fund to help those families

unable to meet the cost of tuition; the establishment and reiteration of a dress code; and the writing of a formal suspension policy. The scholarship fund was designed to be supplemented by persons who want to support St. Mary School and Catholic education in general.

* * *

The Christian Mothers Society, organized at St. Mary's before the turn of the century, is dedicated to fostering the high ideals of motherhood and Christian family life in the parish through the example of its members.

The earliest minutes of the organization no longer exist, but meetings in those days were conducted only once a year — at year's end — and the financial report was included in the annual report to the congregation.

One of the major activities of the Christian Mothers has been the preparation and serving of meals for funerals, weddings, ordinations, bazaars and civic and public school functions. However, with the development of restaurants in the area, the society's involvement in the preparation of wedding dinners has decreased. But, when called upon, the women can prepare a dinner for any occasion in the church basement.

When a wedding or ordination dinner was served, the principals involved furnished the food and planned the menus and the Christian Mothers supplied the labor and the church provided the hall.

The society continues to prepare funeral dinners from scratch, along with the traditionally donated food. Much credit must go to the standby cooking committee (Alvera Wagner, Veronica Breck-

heimer, Ruby Gerner and Florence Kuehn) for preparing the meals.

A look at the minutes of the organization shows how it has had to cope with rising food prices over the years. In 1941, a full funeral dinner was served for 50 cents per plate. During World War II, when food was rationed, the Christian Mothers continued to cook meals, but people had to supply the rationed food or the stamps to purchase it.

The price went up to 60 cents per plate in 1943, 75 cents in 1951 (plus 10 cents if the Christian Mothers were to supply

dessert), \$1 in 1960, \$1.25 in 1972 and \$1.75 in 1974.

The old church had no facilities for serving meals. After the school was built in 1914, its entire upper floor, which was one big room, was used for dining purposes.

The women prepared all the food at home in those days and brought it to school, where it was heated in wash boilers on oil stoves. Even the coffee was prepared in wash boilers. The grounds were mixed with egg and put into a cloth bag and cooked in the boilers. All the water for the coffee and dish washing had to be carried upstairs.



Redecorated interior

The nave and sanctuary of St. Mary Catholic Church were refurbished in 1980. Work was completed in time for the 100th anniversary of the parish on Sept. 15, 1980.

The construction of the present church in the early 1920s did not remedy the situation. Dinners still were served upstairs at the school because the church basement was converted into a chapel for weekday use (when fewer people attended services), so the upper church would not have to be heated.

But when the school's large upper room was needed for additional classroom space and better heating facilities were available for the church, the church basement was used for dinners.

The society, plus other volunteers from the parish, sponsor a smorgasbord every fall.

Another popular event, with which the Christian Mothers — and the whole parish — have become involved, is the annual spring Polka Mass-Dinner-Dance.

Nancy Wilson attributed the society's successful record to the "cheerful participation of so many generous volunteers."

The profits the Christian Mothers realize are pumped back into the congregation. The funds are used to cover some of the special needs of the school and church. In recent years, the group purchased cassocks for the altar boys, chairs and roasters.

* * *

The parish also has a Holy Name Society, which is dedicated to promoting respect and reverence for the name of Jesus Christ.

* * *

St. Mary's Choir Society has played an integral part in church services and fund-raising activities in the parish since 1953, when it was founded by George Ecker Jr., organist and choir director.

The church had a choir for many years before that. Ecker has been its director for nearly 30 years. All members of the choir are eligible to belong to the society, which conducts its business meetings monthly.

The group has sponsored dances, amateur hours, community follies, baseball trips, sales of religious articles, sleigh rides, pancake suppers and homemade candy sales. Society members also have sung at the Shrine of Mary at Holy Hill, presented concerts of sacred and secular music and staged plays. The choir also has performed on television, at sacerdotal jubilees and the first Masses of sons of the parish.

Its fund-raising events have led to the purchase of the church song chart, a holy water dispenser, song books, a speaker system for the church basement and material for choir gowns.



Overheard at Hemauer's General Store: "You know, my husband asked me out to dinner last night. I thought that was pretty nice. So I asked, 'Good. Out where?' 'Out in the kitchen,' was his reply."

Local men conscripted by the Union during the Civil War were notified personally by the sheriff of their duty to report on a certain day. Mail service was limited then.

When the day to report arrived, the sheriff came by with a lumber wagon pulled by a team of horses. The wagon was equipped with seats to accommodate about 12 men. Harry Ricker said he was told that his grandfather, William Ricker, was cradling grain on that day and put down his cradle and climbed onto the wagon and went along.

A man could serve or hire someone to go in his place. In those days, it was possible to hire someone for \$25. However, that did not excuse one from service. Men still were liable to call, if needed.

Frederich Pingel, an early owner of the Winnebago Bar, today's Gobbler's Knob, returned from the Civil War an amputee. At that time, he was not furnished with a prosthesis but used a wooden peg to get around.

The Christmas season of 1877 saw spring-like temperatures prevailing into January. Henry Hoffman waded and sailed a raft on his father's creek on Christmas Day. It was almost impossible to travel the roads (because of deep mud) to come to the Christmas Eve program at the Congregational Church.

The days and nights were unusually warm. The warm rains were detrimental to the roads and land.

The weather remained warm and wet until Jan. 6, 1878. The first snowflakes fell on Jan. 7, zero readings were recorded and roads froze and became passable again.

Making a Living from the Land

As the Stockbridge area gained in popularity as a setting for farming and business operations, men kept abreast of changes in husbandry and technology to increase their productivity and improve their standard of living.

Animal Power **Oxen and Horses**

Most of the early settlers of Wisconsin cleared their land of timber and stones with the help of oxen. It was slow work. The ox soon was replaced by the horse.

It is probable that a few draft horses were found on farms around 1850. Daniel Whitney of Stockbridge owned teams of horses in connection with his sawmill. Many people owned the lightweight Chippewa or Indian pony. This was used mostly for riding or driving.

There was an advantage to using the ox, though. When no longer useful, it could be sold or butchered for beef. But the old, spavined horse was a dead loss to the owner, since there existed in North America a taboo against eating horse flesh. This taboo did not exist in continental Europe.

There were disadvantages to the use of the ox, too. The ox ate during the daytime. Since the ox was a member of the bovine family, a ruminant, it had to stop occasionally to chew its cud. Nothing could budge the animal then. Trips to town and work in the fields often came to an abrupt halt to allow the ox to ruminate.

The ox also was not very smoothly trained. It often twisted around under its yoke, making it necessary to completely unharness the team and reharNESS the two animals.

Vigorous debates in farmers' clubs and journals about the value of the ox (especially the Devon) over the horse were not uncommon.

In 1850, there were three times as many working oxen as horses; 10 years later, the number of oxen and horses was about even, with a slight edge given to the working oxen. In another 10 years, the ox was a vanishing species in the area.

Frank Kraemer remembers seeing a team of oxen on his first visit to Stockbridge in 1914. The team, pulling a stoneboat as part of a Fourth of July parade, belonged to Frank Eldred, who still used the animals for the "ox power." The team pulled a cement block machine, which belonged to a blockmaker in the village.

However, the ox rapidly became obsolete in this part of the country — probably because well-equipped farmers from the East, especially New Yorkers, had horses. The breeding and care of horses were every farm boy's apprenticeship. The horse became the fashion which everyone had to follow. Besides, in Europe, the horse had been a great status symbol. Only royalty, the military and wealthy persons owned them.

A fashionable team and carriage with

beautiful harnesses were a social necessity, just as the automobile became a social necessity in the 20th century.



Span of three

A farmer, with his trio of horses, plows the hilly land. Horsepower, in this sense, was common in Stockbridge before 1920.

Horses and oxen played a large part in the history of Stockbridge. With them, the farmer cleared and worked his land, took his produce to market, moved all his belongings to a more fertile setting, brought his family to church.

The North American continent had no native animal, except the dog, that lent itself to domestication. Beasts of burden were unheard of in North America at the time Columbus discovered America. Therefore, farming, as the European knew it, couldn't have been carried on without the "imported" horse and ox.

According to Dave Petrie, route 1, Menasha, the domestication of horses can be traced back to 2000 B.C. in Eurasia. It is not known if the first horse was driven or ridden. But with the horse developed a great variety of equipment to make that animal fit man's needs.

One of the most important items of equipment was the harness. It was designed so a horse could pull a load. This did not come about for the purpose of work, however, but for pleasure. The first knowledge we have of man hitching a horse to anything was the chariot, Petrie said.

It is believed that a yoke similar to an oxen yoke was first used, but this was not satisfactory. Not until man learned to make fiber cords or leather thongs did the horse really become harnessed.

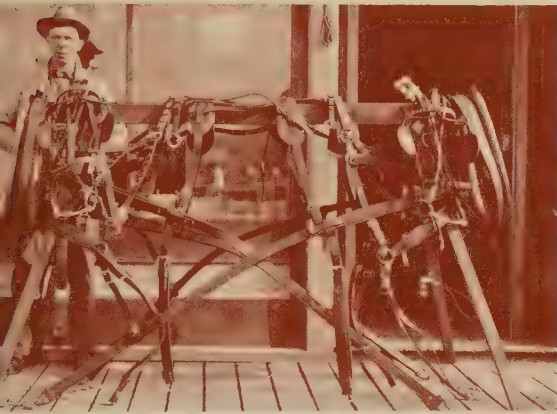
Over the years, leather proved to be the ideal material for harnesses. Cowhide proved superior. A process known as vegetable tanning is as old as leather itself. This process is still preferred for harness leather. After leather is tanned, it is lubricated with oils in different amounts to give the desired degree of flexibility. Harness leather is lubricated with paraffins and other waxes to give it strength and pliability.

Leather tanning and harness making were established trades in Europe when Columbus discovered America. The industry eventually moved to America. By 1750, more than 1,000 leather producing plants had been established in North America, and every village had its own harnessmaker. He would buy sides of leather from the tanner and cut every piece of harness.

The harnessmaker was an important person in the life of the early farmer. It was important that the harness be kept in perfect condition. If a trace — either of two straps connecting the horse's harness to the vehicle—would break, and the vehicle being drawn would run into the horse, the tamest animal could be

frightened and run away. A run-away team was a team out of control. Everyone stayed clear of a team in this bit of frenzy. Many people were killed or badly hurt when a team ran away, Petrie said.

Louis Haag was one of the earliest harnessmakers in Stockbridge. He had a small shop — a one-story, 8- by 8-foot building, midway between the old blacksmith shop and the high school. He stopped making harnesses before Joe Moyer came to town and then went into the tavern business.



For sale
Joe Moyer displays harnesses he made by hand at his shop in Stockbridge.

Joe Moyer came to Stockbridge in about 1911 or 1912. His first shop was on Main Street, next to what is now the bank. Karls Hardware occupied the building later. After a year or so, Moyer bought the building next to the Methodist Church on Lake Street. Today, it is a self-service laundry.

“The first harnesses were completely made by hand. The harnessmaker even had to make his own thread. He bought this linen fiber or strand in a ball. He rolled or twisted strands together to make the thickness of thread he needed. Then he waxed the thread. Then, he sewed with two blunt needles, and an awl to

punch the holes — and he sewed all day long,” according to Moyer’s widow, Lottie.

“After a few years, a company in Milwaukee developed a large sewing machine — a ‘stitcher,’ they called it. They rented it out and serviced it. Joe got that right off for a rental of \$5 a month. He used that until he closed up his business in Stockbridge.

“At first, only the long pieces, like the traces, were machine sewed; but every year, new attachments were added to the machine until the entire harness was machine sewed,” Lottie said.

Petrie said the greatest demand at first was for the carriage harness, of which there were two types. The breast harness was used for carts and buggies. It was simple, inexpensive and light. It consisted of a strap around the breast and the traces on each end, a girth that went around the horse and the breeching, which went around the rear of the horse. A bridle and reins completed the outfit.

The collar harness was required for heavy carriages. It was made similar to a pulling or work harness, but it was lighter. A collar does not interfere with a horse’s movement, making it possible to use the weight of the horse in a hard pull. In addition to the collar, a set of hames, made of wood or steel, was strapped around the collar. The traces were attached to the hames. There, too, was the martingale, which was used to hold back the load.

The work harness was made much heavier and used for farming, logging and heavy hauling. It came into great demand after the 1800s when the size of the farms and their numbers increased.

Good harnesses were in great demand. They had to be taken care of. Because of the dirt, salt from the horses' perspiration and the hot sun, leather would dry and crack. To prevent this, harnesses in the early days were washed with soap and reoiled with skunk or mink fat or oil, or home-rendered lard or tallow. In later years, saddle soap and neat's-foot oil were produced. Neat's-foot oil was made by boiling the feet and shinbones of cattle. It still is used today.

Lottie continued: "There was a sort of dirty job connected with the harness-making trade. That was washing and oiling the old, used harnesses every spring. Joe Moyer's last helper was Rob Burg, who helped one spring."

The power of the ox — and later the horse — together with the use of the wheel in stump pullers, horsepowers, treadmills and stoneboats changed the area of Stockbridge from a woodland to good farmland.

Richard La Croix, county agricultural agent, outlined the growth — and decline — of the horse population in Calumet County. It shows how almost completely the working horse has been replaced by fossil-fueled machines.

In 1850, there were 117 horses and mules in the county; 2,804 in 1870; 6,122 in 1890; 8,012 in 1910; and 5,769 in 1930. The beginning of the decade of the '40s saw 5,759 horses, colts and ponies in the county; 2,215 in 1950; and 340 in 1959. By 1969, there were only 356 horses and ponies in Calumet County.

Treadmill

Some people have said that the treadmill

was used by their forebears in their homes. At farm auctions today, the treadmill is quite an antique. It probably was introduced from England, where prisoners sentenced to hard labor were forced to operate it.

It consisted of a revolving cylinder, or wheel, with steps around the circumference. When the criminals were placed on the steps, the weight of the men made the wheel revolve. This power could be used for grinding corn, churning butter or other purposes.

However, in America, this same principle was used in putting animals — such as dogs or horses — to work on a series of treads, sometimes arranged on an endless band. The animals had to keep walking. The mechanism then was belted to machinery, which was operated by the movement of the animals on the treads.



The horsepower

Horses, hitched to a machine called a horsepower, provide power to saw wood on a Stockbridge farm at the turn of the century.

Horsepower

Before the advent of the gasoline engine, probably before 1906, a favorite source of extended power was a machine called

the horsepower. This consisted of a huge gear with six poles extending from it.

A horse or a team could be hitched to each pole and a good teamster could stand on a platform in the middle of the gear and drive the span of horses around in a circle. Sometimes, there was one driver behind each horse.

The farmer varied the number of horses used, according to the power needed. Six teams were needed to supply the power for the early threshing machines. Tumbling rods went from the horsepower to the buildings for threshing, cutting wood, grinding feed, etc.

Threshing

Threshing — separating grain from its husk — in the early days progressed from the flail to the hand-fed separator (from which the straw had to be removed after being threshed by hand) to the separator with a blower.

Al Martin, who was Harry Ricker's uncle, and his family threshed on what is known today as the Heller farm, just north of the village. The farm was operated by Martin in the early 1900s.



Threshing crew

Most farm work at the turn of the century was a family affair. In this photograph, the Al Martin family threshes in 1899 on what is today the Heller farm, north of the village. The crew is using a Nichols and Shepard steam engine.

The straw blower was new then and farmers were skeptical. They feared that the blower would suck the grain from the machine and blow it over the stack.

For many years, when a machine started threshing, the farmer went beyond the blower and held up his hat to see if he could catch some grain being blown over the straw stack. Ricker, in later years, did the same thing. If some grain came over, the separator man was told about it, and he corrected the setting and tried to remedy the cause. However, if grain was light in weight, that was hard to do and get it clean.

In the early days, the farmers helped each other; but in later years, the man who owned the threshing machine also carried a crew. The crew consisted of an engineer, a separator man, a water boy, a blower tender, a straw stacker and seven or eight bundle pitchers, two of whom were paid extra to feed the bundles into the machine. The farmer furnished men to carry bags to the granary — never fewer than four and possibly five.

They had breakfast at 6 a.m., lunch and a pony of beer at 9 a.m. and dinner at noon. Supper was at 5 p.m. and they threshed as long as there was light in the evening.

The grain was hauled into the barn and neatly packed away to sweat out properly.

It was not uncommon for the housewife to cook for 21 men during threshing. That meant getting up at 4 a.m. and working feverishly all day, until at least 9 p.m. The men ate heartily and the housewife stood ready at the cookstove



Threshing in the field

Coal smoke belches from the steam engine that drives the thresher in this Stockbridge scene from the 1930s.

to put out her best food. The farmer also had to have a good supply of soft coal on hand for the steam engines that drove the threshers. He paid for the coal.

Threshing rigs usually had a run of four to six weeks, steady work, going from farm to farm. Some of the threshing rigs were owned by Oscar and George Schoen, Jake Diedrich, Orm Denney of Quinney, John Carney, Al Martin, Leopold Holzer, Robert Dorn, Sim Moore and his partner, Joseph Kleinhans, John Buckholz and Ed Schnur. Usually about three operated during the year. Some sawed logs, hulled clover or threshed seed peas and buckwheat.

Later, more threshing was done direct from the field, saving the work of piling the grain in the barn, which already sacrificed some quality.

The Development of Farming

Calumet County, including Stockbridge, once was a heavily wooded region. Only the poorest people bought wooded land. It had to be cleared of timber and stones.

This work of clearing the land in Stockbridge was begun by the Stockbridge Indians in the spring of 1834, and carried on by the white settlers.

In 1847, the county's total population consisted of 1,066 people, with 491 of them in the Town of Stockbridge. The town then included what is now the Town of Harrison. In 1852, Harrison formed a new township.

The "Domesday Book" says little wheat was raised here in 1850. Fields varied from 4 to 40 acres. The people grew corn, potatoes and gardentruck and made maple sugar. Nearly all had a few head of cattle, a yoke of oxen, sometimes a horse, often swine, which could "rustle up" their own food in the woods.

It was subsistence farming. Only in the prairie lands, which did not need clearing, was the situation different.



"The Sower"

Adam Scherf spreads seeds by hand during spring planting in Stockbridge.

According to the 1850 census, Austin Quinney's livestock was worth \$1,370; his farm consisted of 1,100 acres; and his farm was worth \$10,000. He produced 200 bushels of wheat. Jeremiah Slingerland had 230 acres, with six cleared, and made 200 pounds of maple sugar. Elisha Konkapot made 400 pounds of maple sugar and 500 pounds of butter.

By 1860, more land had been cleared as more white settlers arrived. The total town population was 589. The town showed an increase in all wheat and corn crops and hay had been put up for winter feed. The business of sugarmaking, favored by the abundance of fine maple groves, had expanded. There was also a record of dairying.

Calumet County's wheat production grew in leaps and bounds from 1850-69. In 1850, 7,827 bushels were recorded; in 1860, 97,024 bushels; and in 1869, 340,000 bushels.

Calumet County trailed other counties in income in 1880, but the figures were "nothing to sneeze at." The "Domesday Book" records seven farms as having an income of \$2,000: four in Charlestown, one in Harrison and two in New Holstein.

An income of \$1,000 was considered a living income then. By township, the total number of farms that had this income were: Rantoul, none; Brothertown and Woodville, six each; Brillion, two; Charlestown, 20; Stockbridge and Chilton, 22 each; Harrison, 10; and New Holstein, 46.

Calumet County raised 3,480 fewer bushels of wheat per acre in 1899 than it did in 1869. Wheat farming had reached its peak and production had begun to taper off.

Competition from the western wheat fields and the emergence of rust and the chinch bug were factors. Along with the decline of wheat came the decline of sheep. No doubt, the spinning wheel was falling into disuse, probably because people were able to buy yardgoods.

Stockbridge also experienced a loss in population at about this time. Between 1878 and 1880, newspapers chronicled an unending series of migrations of farmers and others to the level lands of Kansas, Nebraska and the Dakotas.



Moving on

Some Stockbridge area farmers moved west in the last half of the 19th century to seek their fortunes on the Great Plains. They headed out in wagons much like those in which the Stockbridge Indians had traveled from New York in the 1820s and '30s.

Dairying had proved itself the surest way for farmers in our area to make a living. (Dependence on wheat as a source of money was precarious.) But the Yankee refused "to be tied to a cow," and he was among the people who went west.

Around the turn of the century, the Leach brothers turned westward. Hiram Leach walked from Stockbridge to California in 1898, where he laid claim to

what is now Hollywood. His brother, John, explored for himself the coast of Washington, Oregon and California, only to head back east to homestead in South Dakota.

It wasn't only the men who got homesteading fever. Young women, too, laid claim to land and lived in sod huts to establish their claims. One of those women was Ella Koehler.

She went west in 1907, leaving behind a flourishing Milwaukee dressmaking business, at the urging of her brother, Walt. He, another brother, Paul, and three friends, including John Leach, had headed west some years earlier to take advantage of the government's homesteading offer — 80 acres to each homesteader at a nominal sum per acre (50 cents in some cases). The land had to be improved and lived on for a set time by the claimant.

The young men purchased 80-acre parcels close to or adjoining one another, built shacks and developed the land. Walt and Paul Koehler lived together. They induced their sister, Ella, to join them and put a claim on an adjoining 80-acre parcel that someone had neglected. She arrived, laid claim to the land and set herself up in the sewing business.

Leach had taken horses and equipment from the family farm north of the Village of Stockbridge to aid in the homesteading effort. He rented the farm out in his absence. Hardships on the frontier and grain failures prompted him to think about moving back to Stockbridge.

By this time, he and Ella, the modeste-turned-homesteader, had met. Leach admired her independence and spirit of

adventure. He eventually sold his acreage to Walt Koehler, who already had purchased his brother's and his other friends' parcels.

John and Ella left South Dakota and were married on April 10, 1917, in Minneapolis. They came to Stockbridge and settled on the family farm.

An old, boarded up house on State 55 in the village served as a reminder of the late Frank Fiedler until the building was razed in 1978. Fiedler homesteaded in Montana but maintained a residence in Stockbridge and a farm in the Town of Stockbridge. There is a legend that this property was kept by his mother for him to come back to in case his adventuresome spirit ran into difficulty in Montana.

As the Yankee moved out of Stockbridge, another migration of Germans came to the area in the 1880s. William D. Hoard tried to make the departing Yankee see that dairying, with its requirements of close and regular attention to details, simply made farming a "business."

Stockbridge had the first cheese factory in Calumet County. That factory used 90,000 gallons of milk in 1875.

By this time, Calumet County was well on its way to becoming "the Milk Vein of the World." Calumet had few farmers who were not either Wisconsin-born of German parentage, or German-Wisconsin parentage, or immigrant Germans. They had a history of dairying in Europe.

Many farmers who had turned to dairying also turned to providing the trained or "broken" steers to the lumber camps for oxen.

Many problems beset the early Stockbridge farmer. Terrific blizzards in January, 1864, and the monstrous snowfalls and drifts in the winters of 1855-56, 1856-57, 1874-75 and 1880-81 wreaked havoc with newly started orchards.

Hard winters, too, were deadly for livestock. Cattle in those days were not housed in barns, but lived in the open, sheltered by straw ricks which supplied a principal portion of their feed.

In the earlier years, the toll of livestock losses from ravaging forest beasts — wolves, lynxes, bears and wild cats — was heavy, and farmers' dogs destroyed sheep.

Another menace to the farmer was the horse thief. From 1867-80, there were occasional "epidemics" of horse thievery in Stockbridge. Farmers even organized "vigilance committees" for their own protection.

Insects and disease abounded, too. Chinch bugs and rust destroyed wheat crops. The Colorado beetle killed the young potato vines. Epidemics of glanders robbed the farms of their horses; murrain destroyed cattle; foot rot ravaged sheep; and cholera decimated hog herds.

Dairying as we know it today was slow in developing. At first, cows gave little milk in winter. Then, the size of the milking herd was limited to the number of hand milkers in a family.

Wheat raising never was totally scrapped. It lost its importance as a more stable form of revenue until new disease-resistant strains were developed.

Barley, before Prohibition, was a popular

grain raised on farms to supply the big and thriving beer business of Wisconsin.

After Prohibition, the price of barley dropped considerably. Area farmers who had land to speculate with then turned to the sugar beet. The beets had to be thinned and topped by hand. The later wave of immigrants from Austria-Hungary and Russia (among them the Heimbachs) provided the labor for the acres and acres of beets grown in Stockbridge. Then, as the European worker ceased to be available, he was replaced by the Mexican migrant.



Beet weeders

Area farmers grew acres and acres of sugar beets, which had to be thinned and topped by hand. It was hard work in the hot sun.

Stockbridge has been a farming community for years — from the spring of 1834, when the first ax started clearing the land for the first log house, until today. The Dec. 31, 1974, assessment roll shows what the farms in the Village and Town of Stockbridge produced to feed a hungry world.

During 1974, the 123 farms in the town (16,787 total acres) had the following number of acres planted in these crops: alfalfa hay, 5,498 acres; other hay, 42 acres; field corn, 4,002; oats, 2,698;

soybeans, 198; barley, none; winter wheat, 320; spring wheat, 8; canning peas, 768; sweet corn, 35; snap beans, none; other crops, 3,189; and corn silage, 1,629.

The same rundown for the 12 farms in the village (1,627 total acres) was: alfalfa hay, 173 acres; other hay, none; field corn, 209; oats, 136; soybeans, 354; barley, none; winter wheat, 85; spring wheat, 10; canning peas, 33; sweet corn, none; snap beans, 26; other crops, 236; and corn silage, 40.

Town farms in 1974 had 2,428 head of milk cows, 42 beef cows, 2,277 head of other cattle, 7 ewes and lambs, 270 hens and pullets and 90 sows. Village farms had 42 head of milk cows, no beef cows, 44 head of other cattle, no ewes, lambs, hens or pullets and 43 sows.

Farms in the town were home to 608 persons, while 38 persons lived on farms in the village in 1974.



Contented cows

Dairy cattle graze along Lakeshore Drive on the former George Hostettler farm. Dairy farming is an important industry in Calumet County.

Figuring 11,000 pounds of milk per cow (Calumet County average), the town and village — with 2,470 milk cows at the end of 1974 — yielded an estimated 27,170,000 pounds of milk.

What about farming in the next 100 years? The price of land per acre, the amount of money needed to operate a

dairy farm, “being tied to a cow” — all will enter the picture in the next 100 years.

Early Farming

Ronald Price’s grandparents moved onto the farm where he lives in 1886. Only a small part of the farm was plowed, the rest was in woods.

Price said his dad said they had only a plow and a team of horses to work the land. They plowed the ground, scattered the grain seed by hand and hitched the horses to a large, downed tree branch and pulled it back and forth to smooth the ground and cover the seed.

At first, hay was raked by hand. Later, a dump rake was used. It had to be tripped every time the rake was used. Next came the side delivery rake, which still is in use in improved models. That led to the use of balers and choppers.

At harvest time, all the grain was cut with a cradle. An expert could lay the grain in straight rows as he cut it with the cradle. Another person followed and raked the grain into bundle size. Another person followed him to tie the grain into bundles with shafts of the grain itself.

The amount of grain a man could cradle in a day varied with his size, and the strength and reach of his arms. Encyclopedias guess at an acre per day, but Chris Price, Ronald’s grandfather, would — under favorable conditions — cut as many as five acres of grain per day. He would do no other work when he cut grain. Chores were left to the children.

Bundles that were tied were placed into shocks. This was done to prevent the partly ripened grain from soaking up the

rain. The grain was allowed to cure. The size and type of shock depended on the inclination of the farmer. Long shocks allowed the sun from the east and west to shine on the grain. They were capped with another bundle to prevent dew and rain from penetrating the first shock. There also were round shocks. Some people felt that the inner shocks in such an arrangement did not get wet in prolonged rain. It was a time of many theories.

The invention of the reaper made it possible for a farmer to harvest more grain more quickly — so he could raise more. The reaper laid the grain in rows but tying the grain was still done by hand. Then the knotter was devised, and then the horse-drawn binder. This tied the cut grain into bundles without the assistance of anyone but the man on the binder. Shocking grain continued during the entire time of the horse-drawn binder.

In the early years, hay and grain were pitched onto the wagon in the fields and off the wagon into the haymow or grainmow. Later, a hay fork was developed to speed up this storing process. Slings were used to handle grain bundles.

Much of the early settlers’ time was spent cutting trees for building and for use as firewood. Nearly all buildings, including the first barns, were made from logs. As dairying developed, basements were built under barns. The early barns did not have concrete floors, just dirt or gravel. They had wooden mangers about two feet high and three feet wide. Cows were tied to both sides of the manger with neck chains. Horses occupied another end of the barn and they had higher mangers.

Much of the wood the farmers obtained from clearing the land was cut to be sold

in Oshkosh. The four-foot lengths were hauled across the lake in the winter and sold for fuel. Wood was sold by the cord — a pile or stack four feet wide, eight feet long and four feet high. Records show that in 1869, cordwood sold at \$1.19 per cord, compared to \$53-\$55 today.

Corn was planted in checked fashion. This made for easier hoeing and cultivating by a cultivator and single horse. Corn stalks were cut by hand and arranged around hills of standing corn to form a shock and then tied. Usually, husking the cobs out of the standing shocks was the last of the harvesting.

Then the corn stalks were gathered and put through a corn shredder often driven by the horsepower.

The early settler also was forced to give consideration to road building. Low spots in the road posed problems during rainstorms and in the spring. The settler literally bridged the swampy or low-lying roads by constructing a corduroy road. The farmer laid tree trunks across the road at six-foot intervals. He then crossed these with other logs. Tamarack was the favorite tree for this because it grew straight. Then he put another layer across that. This formed the corduroy road.

There were several corduroy roads in the town: between what is now the Al Birkholtz and Don Wickersheim farms on Carney Road, at Faro Springs, near the Reuben Totzke home and on Quinney Road.

Price said that when his father was about 14 or 15 years old, he would be sent to the village post office for the mail about once a week. He would go on horseback. On several occasions, he returned with an eighth of beer.

The women of the family had their share of work, too, Price said. They milked the cows and made butter and cheese. They made their own soap. They knitted stockings, mittens and sweaters — almost all their own clothes. Price said his grandmother would sit at the table reading a paper and knitting a sock or a mitten at the same time.

Technological developments did not pass the farmer by. Threshing by flail advanced to threshing machines. The early machines were not able to handle the grain bundle so a man had to be in front of the machine to spread the bundle out before feeding it into the machine. There were no blowers to handle the straw, so it was stacked by hand.

At first, inventions improved along the lines of horsepower, then steam. Then the gasoline engine was perfected and electricity became a source of power that could be managed.

Along with technological changes, research was being done at universities. The University of Wisconsin is known throughout the world for its research in improving the dairy cow.

The University of North Dakota developed a strain of wheat that is not subject to rust. Other universities worked to develop a strain of barley without the barb. Hybrid corn was developed.

Cheese Factories

Clark P. Skidmore built the first cheese factory in Calumet County at the site of the Robert Heller farm, north of the Village of Stockbridge. It opened for business in June, 1873, and was still the only cheese factory in the county three years later.

In 1875, Skidmore processed 90,000 gallons of milk into cheese, valued at the factory at \$3,600.

When the cheese factory was discontinued, the building was moved by G. C. Phillips to a spot across the Military Road from the high school and was used as a furniture store. Phillips also was an undertaker.

The building later was relocated again to the Four Corners, where it stands today as the older part of the former Fargo's Funeral Home.

A cheese factory south of Stockbridge, now the site of Stockbridge Manufacturing, Inc., started as a creamery. It was a cooperative run by farmers. Milk was received and skimmed there. Some of the farmers had their own cream separators and delivered cream instead of milk, according to Dewey Grothe, a former cheese factory operator here.

The cream was churned into butter and sold. The skimmed milk was taken back to the farm and fed to hogs and calves because there was no market for it at that time.



Early cheese factory

Nick Karls owned this cheese factory south of Stockbridge — now the site of Stockbridge Manufacturing — before he went into the hardware business.

The farmers sold the plant to Joe Bast in 1912. He continued to make butter. Bast sold to Nick Karls, who, in turn, sold to Jacob Hertel in 1914.

Grothe came to Stockbridge to work for Hertel in 1917. He said Hertel made cheese from all the milk delivered there. He also made cream into butter, which was sold to the local trade.

In 1927, Hertel sold the cheese factory to Winnebago Cheese Co. of Fond du Lac. A new factory was built south of the village, and Hertel was asked to stay and operate it for two years, which he did. Hertel and his family left Stockbridge for Milladore, where he had bought another cheese factory, in the fall of 1929.

Grothe became the new operator. He retired in 1939, and was succeeded as operator by Arthur Schroeder from Fond du Lac.

In 1933, Frank Schujohn, the founder and owner of the Winnebago Cheese Co., died. His warehouse and cheese dealerships in Fond du Lac and Stockbridge were sold. The new owners kept the trade name of Winnebago Cheese Co., but the Stockbridge factory operated under the name of the Schujohn Co. The factory closed in the late 1940s.

From the 1870s to the 1930s, there were many cheese factories in the Stockbridge area. But from 1930-60, their numbers across the state dwindled from several thousand to several hundred. Today — more than a century after the first cheese factory in Calumet County opened in the Town of Stockbridge — there is not a working dairy plant in either the town or the village.

Changing technology created traumatic times — especially for family-operated dairy plants which fought for survival.

Merlin Liebzeit, the last owner-operator of the Dairy Queen Cheese Factory on Hill Road in the town, said his parents, Henry and Lydia Liebzeit, bought the plant in 1925. It had been built earlier in the century by C. W. Birkenmeyer.

After a period of relatively normal conditions, Liebzeit said, problems began to build up until the stock market crashed in October, 1929. Prices tumbled.

"The banks closed. Cheese sales checks had been deposited the same day. The patrons had been paid. But as one thing led to another, the damage and loss were never recovered," Leibzeit said.

Milk prices followed the price of cheese. Farmers — driven by desperation — attempted a milk strike. Neighbor turned against neighbor.

"My father kept the plant open and produced cheese with a pistol under his apron. Neighborhood card players 'stood guard' with their shotguns at their sides," Liebzeit said.

A storm in 1935 so damaged the building that it had to be torn down and replaced.

During World War II, the plant was closed for a time, but Erna, Merlin's wife, kept the business going. She succeeded, and the plant was fully reopened.

"In 1940, my father tried to survive by branching into the bottled milk and ice cream business, both wholesale and retail," Liebzeit said. He registered the product as "Dairy Queen" with the state

that year. Within six weeks, a small dairy in northern Illinois did the same for marketing soft-serve ice cream directly to the consumer. This developed into the Dairy Queen industry of today, which is carried on on an international basis. A meeting led to the opening — on June 4, 1950 — of the first store in Wisconsin to bear the Dairy Queen name. The Liebzeits still operate that store — and another — in Appleton.

By 1957, Merlin and Erna Liebzeit decided to close the dairy plant they had acquired from his father on Sept. 1, 1946. They realized that it was impossible to compete with the larger plants in processing and marketing dairy products.

From early in the century until 1957, the names Birkenmeyer, Matthias, Knier and Liebzeit intimately touched the lives of the neighborhood milk and dairy patrons.



Dairy Queen

The old Dairy Queen Cheese Factory stands on Hill Road in the Town of Stockbridge.

Of the building on the north side of Hill Road on lot 270 (now owned by Bernard Ruffing), Liebzeit said: "Now the cheese factory-dairy plant is just a building with memories both good and bad — some very good and some very bad." For a time during the "Liebzeit years," it was home to an elephant — Bertha — who later was sold to the State of Wisconsin.

Other cheese factories in the town included one owned by John Acter at Kloten. The building still stands as a residence, just west of the Kloten tavern.

A factory stood on the corner of State 55 and Mud Creek Road on the former Oscar Pilling farm. The well that supplied the water still overflows each spring and keeps the field soggy.

Another cheese factory of considerable size was located in Quinney. It operated until the late 1950s. The building is still standing. Farmers delivered their own milk to the factories by horse and buckboard.

The Kirsten family operated a factory on the southeast corner of lot 111, now the Eileen Comerford farm.

The closing of most of the early factories can be attributed to some degree to the construction — in about 1909 — of a condensed milk plant in Chilton by the Carnation Co. It paid a few cents more for milk. Harry Ricker drove a milk route for Peter Diederich, who had two routes to Chilton. Each wagon held about 50 cans. Work started at 6 a.m. and they returned to the factory at 2:30 p.m. It took good horses to stand that work, seven days a week, winter and summer, Ricker said.

Each farmer had two sets of milk cans. The full cans were set out on a milk stand in time for the “milkman” to pick up on his morning rounds. This was a great convenience for the farmer, who then didn’t have to stop working to haul the milk to the factory in the morning.

Those early milk carriers worked from 4:30 a.m. - 8 p.m. for \$1 a day, plus board. Those were good wages in 1914.

The Great Depression of the 1930s found the hired man getting the same type of wages (\$1) in the summer and maybe one-half of this in the winter.

Winters in Stockbridge Lumbering and Logging

During the late 1800s and early 1900s, after the farmers in the Town of Stockbridge had cleared most of the land of trees, stumps and stones, they looked elsewhere to earn a little money, especially during the winter. Dairying hadn’t progressed enough to keep a yearlong supply of milk and cream flowing into the cheese and butter factories, so they closed down from December to May.

Farmers who had a little milk bought a cream separator and made butter and cheese from cottage cheese. These cheeses were called “hand kaese” (hand cheese), “koch kaese” (cook cheese) and “schtink kaese” (smelly cheese). The latter surely lived up to its name. It belonged to the Limburger variety, but was milder. It was made into a roll and placed on top of a cupboard or shelf to ripen. And ripen it did — “all over the house.” But many a lip was smacked over those handmade cheeses.

The men had little to do in the winter, except cut their own wood and saw a few logs for their own use. So, around Jan. 4 or 5, after the holidays, they looked to the north woods for work in the lumber camps and logging camps. The camps were hiring strong men to be lumberjacks.

Some of the men who had fine spans of horses drove them up north where they were used to haul logs from the forests to the nearby rivers. When spring came, the

logs floated downstream to the sawmills. The men who rented their horses to the lumber camps also provided transportation for the men who went up without teams. A common saying around the Town of Stockbridge was: "He's gone to the woods." All knew where the man of the family had headed.

Al Martin had a fine span of horses. He drove up north almost yearly.

On one occasion, he was accompanied by his brothers-in-law, Leopold Holzer, Nick Ricker and Jim O'Toole. It took several days to make the trip to Goodman, Wis. They had to stay in hotels along the way. These hotels consisted of a tavern and eating place on the lower floor and sleeping rooms on the upper floor.

The saloons had big, pot-bellied stoves, but there was no heat upstairs. That also was the case with the farm homes, so it was no inconvenience to the farmers to put up with this type of accommodation.

On the way up to the woods that one, almost forgotten winter, Jim O'Toole felt like he was coming down with a cold. After the horses were properly put up for the night (a man took care of his horses before he took care of himself), the group had supper and a few beers and played cards for a "spell."

O'Toole's pals and the saloonkeeper decided to "cure" him of his cold. They convinced O'Toole to take several "hot toddies" and to go upstairs and "sweat it out."

The rest of the men continued their card playing and finally decided to "hit the hay." When they got upstairs, they found O'Toole standing in his red flannels in the

middle of the cold room. In one voice, the men asked, "Jim, why aren't you in bed?" He replied, "Well, the next time she comes around, I'll jump in."

These men had to rough it in the camps. They lived in bunkhouses. There were few opportunities for a shave or a haircut or a bath. The men told of sometimes getting so lousy from their companions that if they took off their clothes, "they could walk away."

They earned from 75 cents to \$1 per day, plus board. The day started with, "Roll out. It's daylight in the swamp," and flapjacks, saltpork and black coffee for breakfast. The men became experts with the ax and the cross-cut saw and the cry of "Timber!" was heard throughout the woods.

It is in these camps that the Paul Bunyan stories were created as the men told tall tales around the flickering light of the stoves in the bunkhouses.

When the men returned home in spring, the first order of business was a trip to the barbershop and washing clothes in water turned soapy by the Eagle-lye and soap the women had made.

Then it was time to start the spring work on the farms.

Building a Barn

Farmers need buildings to house their animals and to store their crops. Barns have progressed from single-story log sheds to giant, gambrel-roofed barns on stone foundations to modern steel buildings.

Barns were — and are — particularly important in and around Stockbridge, a

farming community. Calumet County is called the “Milk Vein of the World” — and all those dairy cattle have to be housed someplace.

Just as the early farmers’ old log sheds have disappeared, so the big, red barns that were built at the turn of the century and through the Great Depression will not last forever. Today’s highly mechanized farming — and milking — operations are outgrowing those barns built 40, 50, 60, 70 and 80 years ago. Building supplies and construction processes have changed to meet the demands of today’s modern farmer.

So, step back in time — to the late 19th century — and watch a barn being built. It might be the first barn on a new farm, the beginning of a young farm family’s dream. Or it might be a farmer’s spunky, determined response to the nightmarish tongues of fire or the unbelievable fury of a windstorm which, only days or weeks earlier, had leveled his old log barn and dashed his hopes.

The barn raising gives an insight into the social structure that formed a community. It shows that neighbor can care for neighbor; that there is a willingness to lend a helping hand; that people can work together, side by side, without a dollar sign flashing through their minds.

Early barn building was done without power machinery. There were no tractors, bulldozers, gasoline engines of any kind or cranes. There was no electric power, but the builders did have wheeled carts, scoops, wagons, sleds, pulleys, ropes and chains. On the farmstead there were horsepower and manpower — supplied by the owner, the family, neighbors and sometimes the skilled craftsman.

Preparing the ground was the first step in building a barn. The farmer plowed the earth with his team and a single-bottom plow to loosen the soil. Then he removed the earth for the foundation. The soil was moved away for later use.

Usually a high spot was picked for the barn to provide drainage away from the foundation.

Batter boards — consisting of three stakes each — were built on each corner of the building site. The three stakes formed a triangle. These triangular batter boards were placed outside the planned size of the foundation. A line was stretched from the middle of the batter board and a compass was used to establish one side of the building.

Then a triangle was built. It had to be eight feet at the base and six feet on the side and the hypotenuse had to be 10 feet long. This triangle took the place of a square. This was called the template.

Exact measuring from the batter board line established the other building line. This assured a square building.

Next a trench two feet wide and two feet deep was dug with pick and shovel inside the building line. Small field stones were placed into this trench two feet below the wall line.

Then dry lime was brought in. This was hauled from its source on an open wagon. It was important that no rain touch the dry lime. There were no water-proof coverings in the early days.

The lime came from kilns on the ledge, near Kloten and later at High Cliff.

The lime then was mixed with water in a

process called slaking. Slaking causes tremendous heat, making it necessary to wait two or more days for the hot mass to cool off, said local carpenters who worked on area barns. When properly cooled, one shovelful of slaked lime and three shovelfuls of screened sand were mixed with a mortar hoe to make the binding, workable mortar.

This lime mortar had a life expectancy of about 40 years. Then it started to crumble. The mortar was poured onto the small field stones in the trench and the footing was leveled with trowel and level before more stone was added on top.

Stones of uneven size had to be used in making the wall to prevent a breaking point.

Five or six masons were employed to build a stone wall. They could not build the wall too fast because the lime mortar needed time to strengthen for the next layer.

Flat stones were used at the corners and touching the building line. Stone was split with a hammer. Dynamite did not come into use until around 1900.

A popular mason around the early 1900s was Fred Baker. According to local legend, a stone mason had to have whisky to help him work better. To keep up his spirits, he was supplied with a few ounces for an eye-opener at the 9 o'clock lunch break, a few shots at noon and — after he finished at night — just enough to make him happy enough to come back the next day.

Kate Pottle's father (John D. Pottle) was another stone mason of great skill. He also was well known for his quality plastering.

It took about a week to build a stone foundation for a barn 32 feet wide and 50 feet long.

The side of the barn against which was laid the approach to the main floor had no windows. The foundation on the other three sides of the building was outfitted with windows and doors.

Wood for the barn came from the forest via the sawmill.

Next, stringers 12 inches wide by 16 inches thick were placed along the length of the building. Posts 12 inches by 12 inches supported the stringers. It was important to have a cap on each basement post to allow for movement. These basement posts were at the point of a joint.

"Sleepers," spaced about 20 inches apart for the whole length of the building, were placed on top of the stringers. Tamarack was a popular wood for the sleeper because of its strength and straight, even shape. Then rough boards were temporarily thrown across the sleepers to make movement of the carpenter easier.

The barn floor wasn't laid until the barn was built. The threshing floor was made of tamarack planks in a tongue and groove pattern. After tamarack swamps played out, hemlock was used.

Haymow boards — sometimes shiplap — were placed over the sleepers.

Openings for hay chutes were cut at the edge of the threshing floor and a slanting chute led to the haymow below. A trap door (with a hinge on the top) that swung up was built to prevent people from falling into the hay chute. Some barns had two threshing floors with two mows; others had only one floor and mow.

Two frames — one on each end of the building — had to be built. Two main upright posts were used for this. Each one had to be one long timber. These were called the purlin posts, and they had to be twice as high as the outside posts.

Girts were placed between the long posts. Shorter girts were placed on the outside posts to receive the sheeting or outside boards.

To keep the girts in place and to provide added strength, wooden pegs or pins one inch in diameter and about 8-10 inches long were pounded into the posts. The pins were made of seasoned oak, driven with a wooden sledge hammer through a pin iron.

Around 1900, gabled and gambrel-roofed barns were built with what is known as frame construction. Beams and trusses spanned the width of the barn, supporting the structure.

Later, another procedure was used. Three or four arches, also spanning the width of the barn, formed the support system, much as laminated arches do today. These arches were placed about 16 feet apart.

The carpenter built these arches with 2-inch by 10-inch planks. Four planks were nailed together — one on top of the other — to form one arch. The arches were constructed on top of each other to make certain they were the same size.

In building these arches, no joint was ever placed on top of another one. The term used to describe this procedure was “break joint.” It provided added strength.

Rafters, cut by the carpenters, stretched from the main wall to the purlin plate. They went on both sides of the purlin

plate and were spaced two feet apart to receive the roof boards.

It took carpenters three days to a week, depending on the size of the barn and the number and skill of the workers, to construct the barn’s skeleton.

The wood structure of the barn was pre-assembled on the floor. Everything was put together on the ground floor and readied for the actual barn raising.

Volunteerism and the desire to help — to return a favor — drew everyone together. A crew of 40-50 men was needed, plus cooks to feed the lot.

A barn raising was filled with emotion — fear, should something go wrong; pride, that something big was being accomplished; fun, because friends were together.

The foreman called the volunteer group together. He spoke to them in a group: “We want no accidents. We want you to follow orders precisely so no man gets hurt. Accidents are not necessary if we all pay attention.”

The foreman of the carpenter crew, or the barn builder, positioned the men several feet apart. He discussed what job each was to do. It was important that the volunteer be confident that he could handle a certain position. Many farmers had experience from other barn raisings. This was a big help. The foreman needed only to train the new volunteers who had never worked on a barn before.

Agile, handy men, not afraid to scale heights, were assigned the task of putting on outside barn boards. These men stood on the girts, one above the other, and

nailed the outside sheeting as the boards were handed up.

What were the tools? Powerful arms. It was the job of some men to lift up the frame with their arms. Others had pike poles made of tamarack and tipped with a sharp iron point. The point had to penetrate the pre-assembled frame.

Four ropes were attached to the purlin posts and the two end posts. The men on the ropes held the frame from being pushed too far.

About 45-50 years ago, winches were added to the barn builders' tools. But builders around 1900 had no winches.

"H-E-E-E-E!" and "H-O-O-O-O!" were the most important words spoken during the next three to four hours on the day of the barn raising. "H-E-E-E-E!" meant to heave; "H-O-O-O-O!" meant to hold it. Any nonsense or lack of attention could have caused the building to collapse and injure or kill workers.

The 40-50 men practically stood at military attention, waiting for the foreman to call "H-E-E-E-E!" In unison, they heaved the end frame up first. Then the men with the short pike poles pierced the wood and heaved. Next, the men with the longer pike poles moved in, pierced the wood and heaved the frame farther up. All the while, the men on the ropes steadied the position. At times, "H-O-O-O-O!" was shouted to steady the operation. Another "H-E-E-E-E!" and the structure was raised from the ground, said Rob Burg, who helped build many area barns.

Then the carpenter foreman plumbed up the ends and the young carpenters —

with great agility — braced the ends with temporary braces. They trusted the men below holding the framework.

Then the crew was ready for the first truss. These were lighter than the end frame and went up easier. This continued until the last piece was put into place. After the frame was up, the lower set of rafters was put on both sides. Some roof boards were added to firm up the building.

Then the tension was over. By dinner time, the structure was up.

One of the most colorful carpenters of this era was Ott Wilson, the late father of Robert and Norbert Wilson. He was agile, unafraid of heights and possessed a keen sense of balance. It was said that when he slipped and fell, he always landed like a cat — on his feet. He was much in demand to climb the shaky building to secure it with braces.

When the tension was over, he was so overjoyed — he just had to do something. He climbed to the highest peak of the new roof and turned cartwheels, stood on his head and balanced himself with his hands. The cooks and waitresses, the volunteer farmers, the onlookers — all stood outside watching in wonder and laughing until Ott came down.

When the dangerous work of the barn raising was completed, the barn builder allowed the farmer to bring out the barrel of beer so the rest of the work could proceed at a happier pace. Then Ott entertained the workers with his jiggling, and worked simultaneously.

Then it was noon and time for dinner, and the women took over. Girls waited



Proud builders

The crew — and the cooks — pose for the photographer after the framework of a Stockbridge area barn has been raised.

on tables. The women were proud of their men. There was plenty of laughter and good conversation.

Many times, the farmer butchered a heifer or a pig for this occasion. Neighboring farmers' wives baked bread, cakes and pies. Sausages and hams stored from the winter generally were the evening meal. (It was the duty of the carpenters to build temporary tables outdoors to feed all the people who had come to help with the barn raising.)

After dinner, the barn was sheathed up. Again the volunteers took their positions. The sheathing boards were handed one to another, held in position and nailed. Then the roof boards went up — passed along from one man to the next until they reached their destination.

(Mrs. Harry Broehm said neighbors helped the Broehms rescue animals from their original barn as it stood burning, and then helped them build anew. The lumber for their new barn came from Oshkosh on Cook & Brown boats. Each boat had to be unloaded within a time limit. Farmers came together and had a hauling bee. They took their horses and wagons, unloaded the boat and hauled the lumber to the building site.)

When night came, the farmers went home to do their chores by lantern light.

The next day, the carpenters put up the scaffold and put on the shingles. The bundles of shingles were pulled up with pulleys and ropes.

The farmer's wife always provided morning lunch, dinner and supper for the



Taking shape

A day after the barn raising, workmen nail shingles to the roof. Soon, the traditional coat of red paint will be applied.

masons and carpenters while the building was under construction.

After the barn was built and while the carpenters were adding the finishing touches in the next few days, the farmer terraced the approach to the barn with stone. With scoop and horses, he hauled the dirt up the approach, building a gradual incline. He also took care of building his mangers.

The old barns had dirt floors; sometimes gravel was hauled in, or plank floors were used. When cement became available, the farmer poured concrete floors, and put in gutters.

Later, the state began to regulate what was needed in the way of cleanliness for the sale of milk to cheese factories, for buttermaking or milk processing. Around 1900, there were no such regulations or means of safety and protection to the consumers.

The carpenters worked hard for 17 cents an hour. The neighbors worked for free. When their job was completed, they staged a barn dance. The carpenters hired the musicians, bought the beer and charged 50 cents to the men for a dance ticket. The women were admitted free.

To preserve the siding, early farmers concocted their own barn paint, giving rise to the ubiquitous red barn.

The mixture gained nearly universal use because it was inexpensive to make and it was a good wood preservative. Its basic ingredients were white lead, iron oxide (the red pigment, which was the cheapest form of coloring) and linseed oil.

Barns — both new and old — were sites of corn-husking bees in those days, too. Neighbors from far and near would come to help a family prepare the corn for storage or milling. They'd gather in the barn in the evening around a huge pile of ears and, by lantern light, husk the corn.

A young man who found a red ear of corn got to kiss his best girl — or maybe one he'd had his eye on but didn't quite know how to approach before this opportunity presented itself.

The evening ended with a lunch, and maybe a little square dancing if a fiddler was there.

Who were the men who managed the total construction operation? Who were these professional barn contractors?

One was John Hemauer (Bumper John), the brother of George and Herman and the father of Leo, who was his father's helper and later a carpenter in his own right.

Another excellent contractor was Henry Thill, the father of Mrs. Albert Ludwig.

Many local young men worked as carpenters on barns "way back when." Among them are Norbert Wagner, Robert Burg Sr. and the late Harry Broehm. The late Mike Diedrich also built a few barns.

There also were two brothers who developed a fine reputation for planning and laying out structures. They were

Matthew (Matt) and John Birk. The latter was the father of Leonard and Charles Birk, who also became carpenters.



In days gone by, wedding dinners and suppers were served “at home,” not in halls. Women worked all day before the wedding day, preparing for the wedding feast.

Tables were covered with the best linen and set with silver from mother’s, grandmother’s and the neighbors’ closets.

If the wedding was in the morning, dinner and supper were served. If there was an afternoon wedding, an evening dinner was served. Guests crowded all over the house and onto the lawn in the summer. After the newlyweds left on their honeymoon, the party ended. Years ago, couples often were taken to the train by wagon and probably were back in a day or two after going to a nearby city. Of course, many people didn’t go on honeymoons.

Sometimes, friends and associates of the bride and groom appeared on the wedding night with noisemakers. The crowd assembled outside the young couple’s bedroom window and pounded on cake tins, rattled cow bells and sleigh bells, tooted horns and had a “shivaree.” The “intruders” were given \$10 or \$15 by the groom and they were off to have a party.

John and Frieda Doxtator lived in Stockbridge for three years. To the east lived a German couple, and the family on the west side was of Russian descent. All three families were good friends and visited over the fence and shared happy and sad times.

Some of them worked the beet fields around Stockbridge.

Mrs. J., a German, taught the women how to make rag rugs. Hers were made with blue and yellow rags. Mrs. H., the Russian, made hers in red, black and yellow. Frieda's rugs were red, black and blue. All agreed that they could tell their nationalities by the colors they braided into their rugs. Once, Mrs. H. said in her broken English: "You can always tell my rugs. They curl up like a boat."

After Mrs. J. moved away, Mrs. P., who was Irish, moved next door. Her rugs were yellow and green for the Irish.

"What do I remember about the good old days? Being slapped with the wet end of the cow's tail while doing chores just before getting ready for a dance."

Mathias Johnson, Quinney's first postmaster, ran the general store, which eventually was nearly surrounded by the cheese factory. Johnson was born in 1814 in Norway and came to America in 1840. He spent five years in New York, where he was employed making sails. He moved to Racine, then to De Pere, and finally came to Calumet County and farmed. He became postmaster in 1867. He married Hannah Gooder and they had nine children.

The Interurban

The old saw — “You can’t get there from here” — may have had more than a little to do with area residents’ interest in the development of a public transportation system soon after the turn of the century.

It wasn’t that locals felt isolated. They just didn’t want to be side-stepped by progress.

* * *

Stockbridge residents — and others living along the east shore of Lake Winnebago — were the victims of a con game early in the 1900s.

And it was all in the name of progress that they were duped.

As early as 1903, the residents of the Town of Stockbridge were interested in public transportation.

Records reveal that a special town meeting was conducted on Feb. 17, 1903, for the purpose of granting a franchise to an “Electric Railway Co.” to build and operate an interurban street car line from Fond du Lac to Kaukauna. (One such line already connected Fond du Lac, Oshkosh and Neenah on Lake Winnebago’s west shore.)

The interest among the electorate was high. The poll list contained the names of 187 male voters — many of them forebears of the present generation in Stockbridge.

The vote resulted in a resounding victory for the franchise: 178 in favor of granting it and 9 against.

Stock was sold to anyone who had available cash.

The proposed route soon was staked out. James Christie recalled that the land his father bought to establish himself in farming in 1910 was staked out for a route. His father, Wesley, invested \$100 in the venture. The farm, south of Stockbridge on State 55, is operated today by Wesley’s grandson, Justin Christie.

Harry Ricker said stakes also marked out a route across what is now the Ed Puetz farm, north of the village.

Mrs. Frank Ortlieb recalled that local people enthusiastically embraced the idea. She said their hired man, Charlie Drake, invested a considerable amount of money.

Frank Phillips, who operated a store in Brothertown and was in partnership in a pulp factory in Neenah, invested \$18,000. Will Phillips, a cheesemaker in Brothertown, also was interested in the route. And Dr. G. P. McKenney, who owned the present George Ecker Sr. farm in Stockbridge, invested heavily.

Many people bought stock. Among the supporters were people with the surnames Hawley, Malloy, Winkler, Wilson, Fishback, Brickbauer and Stern.

Then, one day, one of the promoters disappeared with all the money that had been collected. George Hemauer said it was quite a scandal in the community.

An attorney was hired, but the money



Scenic route

The proposed Interurban would have followed this trail (the old Military Road) through Brothertown.

and the man were gone — and nothing could be done.

Hemauer said McKenney sold his farm (on Feb. 16, 1910) after his bitter experience.

And so, the Interurban never came to take the scenic “eastern route” between Fond du Lac and Kaukauna — and many local residents were sorry, and poorer and wiser, for it.



All aboard!

It took a while, but Stockbridge humor returned after many residents had made ill-fated investments in the Electric Railway Co. in about 1903. This photo, taken — and retouched — in about 1906, shows that Stockbridge residents had learned to laugh at themselves again. The pain of “the sting” had begun to fade.

And so We Lived in 1915 Before Electricity and the Automobile

We Hitched Old Robbie to the Sleigh

"Hurry up, Anchen! My, oh my, you are such a poke this morning! Your Pa has the cutter all hitched up and there you are — still buttoning those leggings.



In her finest

A young girl, all dressed up, poses proudly for the photographer — just as Anchen might have.

"Now, goodness, that hair ribbon is all crooked. Don't you ever look in a mirror to see if it is straight? Come, give me your other leg. Maybe I can help you button that legging," said Tante Gertey.

Ma came in the house with the milk pails. Brushing the snow off, she said, "Goodness me, but a lot of soft snow came down last night! It isn't too windy yet, but you better put your storm collar and muffler on in case the wind whips up. Your Pa has the hay under the seat of the cutter. Now, where is your dinner pail and school bag?"

Ma continued, "Lisbeth may have to cut through the fields today. The snow through the gap in the hill may be too deep for Old Robbie. It is early and there may be no path yet to follow."

Once dressed, Anchen lifted her leg, heavy with overshoes and leggings, to step into the cutter.

She wore a fleece-lined undershirt and fleece-lined underpants bought from the store. (Ma saw to it that she had geese to sell in Appleton to pay for winter clothes.) Anchen had on a waist for garters. Ma sewed these shirt-like garter supports from bleached flour bags. She wore a pair of stockings, knitted by Grossmama. They were gartered to her waist. She had on high-buttoned shoes, too. Some of her friends had high-laced shoes, but Anchen's shoes had buttons.

She also wore a crocheted woolen petticoat. Every year, another inch was added to the petticoat because Anchen kept on growing. Sometimes, that inch was a different color than that added the year before. Ma liked to pretty things up. Over

this was a woolen dress, and over that an apron so she wouldn't get chalk dust into the woolen goods. Leggings, gartered to her waist, covered her overshoes. The leggings had leather straps under her overshoes. There were no zippers, so Anchen buttoned her leggings. There were buttons every 2 or 2½ inches.

A "Pussy Cap," crocheted from Angora wool, covered her head; and Ma had made her coat from Tante Lenchen's coat. The front of the sleeve wore out, but it was still good all over. It would have been a shame to make a quilt out of it just yet. In Anchen's coat was an inner lining and a lining. Her woolen, knitted mittens were a gift last Christmas. On a cold or windy day, or if the snow was blowing, she pulled up the wool collar of her coat. Over that collar was worn a storm collar. It fit like a cape over her shoulders, and another piece was pulled up to fit much like a hooded coat to keep the wind and snow from flying onto the skin of her bare neck.

Anchen's dinner bucket was a syrup pail filled with sandwiches made from last night's roast and an apple. Her lunch generally was frozen by the time she got to school in winter. She also carried a metal canteen filled with milk and barley coffee. Children could heat that on the wood stove in school just before lunch. A little collapsible cup completed her dinner tools.

In her school bag she carried a ruler, a slate, a slate pencil, a wash rag for her slate and a little tin bottle filled with water. (If she forgot her wash rag and bottle of water, she had to use saliva and her sleeve. Ma and the nun scolded her when that happened.) She also carried her reader, a speller, a catechism, a Bible

history, an arithmetic book and a tablet and a pencil.

Anchen's sisters — Maggie, Suschen and Lisbeth — bundled up in the same fashion and climbed onto the seat of the cutter. Three girls fit snugly on the seat, but Anchen, being the smallest, sat on a box with her back to the dashboard.

A warm buffalo robe covered them. Anchen, tucked in warmly against the dashboard, didn't get the raw wind her sisters did as they sat opposite her, breaking the wind. The whipping snow or rain blew into their faces, but Anchen buried her face in the buffalo robe and often dropped off to sleep until they got to school.

Before they left, Pa came to the cutter and handed Lisbeth a dollar and said, "If a wind whips up, you had better stay in town at my cousin's. Watch out! Don't tip the cutter. Watch for deep drifts.

"I called the neighbors. They said you could go through the field. But they said you might have to cut the wire. Here is the wire cutter.

"If you have to stay, take the horse and cutter to the Stockbridge House barns and let them take care of Robbie. I don't know how the place you put Robbie is fixed for feed."

With the last-minute instructions over, the girls were off. The winter sun began to rise in the east.

Wagons and buggies made rumbling noises as they traveled over the gravel or corduroy roads. The fallen snow wasn't enough to muffle the sound of wheels meeting the road surface. The girls could hear the wagons and buggies in the darkness before they could spot the

buggy lanterns. But their sleigh, slipping along so silently, needed bells to warn other vehicles that someone was approaching in the gray, early morning light. Cutters usually were supplied with pleasant sounding bells on the two thills. When people took the wagon box and put it on the sleigh runners, they needed to put string bells around the body of the horse. Some people used nice sounding Swedish bells that were attached to the harness over the hips of the horse. Others added string bells to the neck yoke of a team. They looked much like church bells, and made a pleasant sounding chime. Anchen liked to pick out the different sounds of the bells as they traveled along — provided she wasn't already asleep.

Lisbeth was lucky that Robbie never shied. He was old and he was slow, but he depended on Lisbeth to guide him. He was blind in one eye, and Pa was afraid that maybe the other one was looking a little cloudy, too. Horses sometimes shied if surprised by another vehicle. The driver had to be on the alert, watching his horse's reaction to the approaching or passing team.

A stray piece of newspaper fluttering in the wind was enough to frighten a nervous animal. Runaways were common occurrences and some people got badly hurt or even killed when a horse or team started to run away.

As the girls jingled along, Maggie spoke up: "Oh, look, Lisbeth! Somebody turned back. The gap must be full of snow. They have taken a path through the fields. Maybe it was good Anchen took so long to button those leggings. Now someone drove through ahead of us and we don't have to get out and cut

the fence. We just need to follow them to Stockbridge."

As the girls approached the village, they could hear the mingling sounds of sleigh bells on box cutters, two-seater cutters and a brand new spring cutter. The sounds of the string bells, Swedish bells and the bells on the neck yokes of the horses roused Anchen from her snooze.

It was nice to be little and to be able to just ride along, tucked in snugly. Maybe little Anchen got scolded more because she never could figure out why everyone had to hurry.

They arrived in town and climbed out of the cutter. Anchen and Maggie moved rapidly to the Catholic church, where they hoped they could get to at least part of the Mass.

Lisbeth and Suschen had to unhitch Old Robbie, take off his bridle, put on his halter and cover him with a blanket. They tied him to the manger in the stall and hurried to the high school. They had to bundle up at noon again and go to feed Robbie. They also had to pump water for him to drink.

As the afternoon passed, the wind started. They tried to call home, but the telephone operator said the line was down. Pa had said to take the horse to the livery at the Stockbridge House if the weather turned bad.

Lisbeth left school a little early to take the cutter and horse to the barn because she was afraid the place might be filled up if she didn't hurry. The owner bedded the horses, fed them and watered them, brushed them in the morning and otherwise took care of them.

After school, the girls headed for their cousin's house. They were waiting for the

girls. Pa had seen that cousin got a year's supply of potatoes and all the apples, cherries and plums they wanted for the winter. After Pa butchered, he would remember them with enough meat to take care of the girls' board when he thought they shouldn't drive home.

Staying at cousin's was fun. The girls took off their wet winter clothes and hung them up in the unheated entrance hall. They had hot corn bread with syrup for supper. The girls did their lessons by kerosene lamp light. After the dishes were washed and the school lessons were over, everyone got down on the floor and played jacks.

Night came and cousin, whose children were grown and working away, tucked the girls into beds whose mattresses were stuffed with fresh cornhusks. They had that nice, sweet smell and they crackled under their weight as each snuggled into a comfortable little hole in the rope-strung beds. Cousin put bricks which she had heated in the oven in the chilly room to warm the beds. The wind howled around the corner of the frame house. The girls were so happy they had not ventured home. The warm feather ticks felt so good!

The next morning, they awoke to pancakes frying. The storm was over. The girls tried to telephone home but the line was still down. They dressed in their outdoor clothes and carried in all the water and wood cousin needed. It felt good not to have to help milk cows before they went to school. The girls were always afraid they might smell like a barn. They used to light a piece of paper and run their hands through the fire to get the barn smell off their hands. Now, this morning, they had enough time to help their cousin do the dishes.

They spent the day in school, but not many other children had come through. The big boys probably had to help shovel, and everything needed to be taken care of at home.

What luxury awaited the girls at the Stockbridge House! They could remain seated in the waiting room especially provided for girls and women. Lisbeth paid 10 cents for each feeding of hay and 15 cents for one feeding of oats for Robbie. She paid 15 cents for brushing the horse and another 15 cents for just having Robbie unhitched and hitched up again and for his general care.

A stranger (Lisbeth said it was a flirty salesman) came into the waiting room and bought all four girls a glass of orange pop. He must have spent all of 20 cents. Suschen teased Lisbeth about it all the way home. Anchen did not know why Lisbeth got mad.

The horse and cutter were led to the door of the waiting room at the Stockbridge House. Even the lanterns on the dashboard were lit.

The girls drove home over the fields again because they didn't know whether the gap in the hill was shoveled out.

When they got home, Anchen and Maggie carried in the wood and water for the next day. They washed the kerosene lamps and trimmed the wicks. They helped Tante Gertey make supper by setting the table. They carried out the ashes, too. Lisbeth and Suschen helped feed the chickens, get the eggs, feed the geese and helped Pa and Ma milk.

When Anchen passed the canned crab-apples to Pa, she told him about the stranger who bought them an orange pop. Pa said, "The Stockbridge House is



Plenty of fuel

Wood from the wood pile fueled the cookstove and heated the house in 1915.

the favorite stopping place for salesmen. They come by rail to Chilton, hire a horse and buggy or cutter at the livery stable there and drive out to Stockbridge for a day or so until their business is finished."

Some salesmen also came by boat from Oshkosh to Stockbridge Harbor. E. A. Pingel, owner of the Harbor, also provided livery service to Stockbridge, where he had another saloon. These stables provided two kinds of service. A person could either rent a horse and vehicle, drive the horse himself and return the rig to the owner for a rental fee; or hire the horse, the vehicle and the driver to take him where he wanted to go — a sort of taxi service.

On Saturday, Pa took the team to the blacksmith shop to get "never slips" put on the horses in place of the summer shoes. These were special shoes worn in the winter to penetrate the ice.

There were two blacksmith shops in town at that time. One was Westenberger's, which had been in that family for a long

time. The other was Germain's, which once belonged to a Civil War veteran, Capt. Needham. Pa liked the way both men handled the horses. He generally picked the one who could wait on him first.

Pa took Anchen and Maggie along to town because they could run errands. The older girls were more handy at home on Saturday.

Maggie and Anchen carried the eggs in to Hemauer's store and exchanged them for the list of groceries Ma had written down. Then they went back to the blacksmith shop.

The shop was always a place of wonder for Anchen. Maggie was more acquainted with the shop, so she asked if she could go to a friend's house while they waited. But Anchen wanted to watch the sparks fly as the blacksmith pounded the hot iron into the shape he wanted. Men like Pa really needed that blacksmith. He could do anything.

The blacksmith forged clevises and whippetree hooks for the wagons, made punches and chisels and repaired chains. He also sharpened plowshares. When a plowshare broke, he put the broken pieces together, heated them and welded them together by pounding the hot pieces back into shape. He repaired shafts that broke and made grab hooks for chains and grub hoes. He rebuilt picks, put wagon irons on wagon wheels, did iron work for sleighs and sharpened drag and cultivator teeth. And he made sturgeon spears in his spare time.

To Anchen, the blacksmith shop was fun. There was the nice smell of the big, strong horses that did so much work. That smell was mixed with the odor of sulphur that came from the soft coal used



The village blacksmith

Philip Westenberger rests near the forge in the old blacksmith shop, which stands vacant today in downtown Stockbridge.

in the forge. And there was the 150-pound anvil, plus tongs of various sizes. And the blacksmith used a big stone when he reset the iron tire on the wagon wheel. There also was a horse switch made of a horse's tail to chase the flies in the summer.

The blacksmith still used a bellows to add air to the fire. He told Pa he thought he would get one of those new hand-cranked blowers that could pipe air to the fire. He said it was too bad Stockbridge couldn't get electricity. In the cities, air was blown in with electric blowers. He told Anchen that now he used soft coal, but before the 1880s, blacksmiths made their own charcoal in big ovens from several cords of wood.

The village blacksmith was Anchen's hero. She had learned part of a poem:

"The smith a mighty man is he, with large and sinewy hands.

"And the muscles of his mighty arms are strong as iron bands."

Without showing any fear, he walked up to the unfamiliar horse and took charge. Most every animal recognized the quiet authority in that man. Old Robbie just stood for him, lifted his foot and let the blacksmith go to work.

Anchen watched this strong man as he carefully withdrew the nails from Robbie's hoof. After the shoe was removed, the hoof was pared or trimmed. Anchen curled her toes in her warm shoes as she could almost feel the excess hoof removed with a hoof cutter. She watched as the blacksmith cleaned and trimmed the inside of the hoof, the V-shaped frog. When he did that to Robbie, the sole of Anchen's foot just felt like curling up. But she just had to keep watching as the blacksmith smoothed the horse's hoof with a rasp.

She knew Robbie would stand well for the blacksmith because Pa had raised Robbie from a young colt and “broken” or trained him himself. He taught Robbie to lift his foot and trust people.

Anchen followed the blacksmith to the wall as he selected the right size shoe for their horse. She enjoyed watching him go to the forge to heat that iron shoe and shape it to conform to the horse’s hoof.

When the blacksmith started nailing the shoe to the horse’s hoof, Anchen rushed over to Pa and put her small hand in his.

Pa said, “Don’t be afraid. This man knows how to keep nailing the shoe only to the hoof part. He never hurt our horses yet by getting into the quick, or the life, of the foot.”

All Pa’s horses needed eight nails. Sometimes, the blacksmith had to vary the number of nails on a horse.

After the shoe was nailed on, Anchen breathed easier as the blacksmith trimmed the hoof carefully around the edge of the shoe. When she saw the blacksmith place Robbie’s foot on his knee, she knew the horse couldn’t be afraid anymore. The smith then clinched the nails and rasped them until everything was nice and smooth.

Pa recently bought Pearl. He had to because Doll’s partner, Sam, died. The man who owned Pearl didn’t know much about training a horse. He scared his horses so that when Pearl went to the blacksmith shop, Pa had to be there to help the blacksmith.

Pearl was scared and nervous now. She needed Pa there to steady her. But even

that was not enough. The smith had to take a twist, a tool that made the horse forget about kicking. It was made of rawhide and connected to a stick with a loop. The blacksmith twisted the rawhide around the horse’s lip, and then the horse only thought about what was around its lips. Holding the twist, the blacksmith took a rope and fastened it to the fetlock (just above the hoof) and lifted the leg and circled the rope completely around the body. This he did with her front legs when he worked on Pearl.

When he worked on her back feet, he again had to slip a rope just above the hoof and secure the other end of the rope either on her tail or over the body around the point of the horse collar.

Anchen liked to go to Westenberger’s. She liked it because the Modern Woodmen across the street put on the Fourth of July parade, and they had a fine brass band. As she looked out the door, she thought back to past Independence Days.

Stockbridge couldn’t afford big fireworks displays like the big cities, but Emery Westenberger would take his anvil outside. He would put powder on the anvil and place a heavy cover on top of the powder. Then he took a long rod and heated it on the forge until it was red hot. Then he used it to touch off the powder from a safe distance. Anchen got so excited when she saw that heated rod come out of the blacksmith shop. She just shook all over!

It was wonderful to cover the ears and shut the eyes and still be able to hear that terrific blast. Emery started blasting at 4 o’clock in the morning and kept it up until dark on July 4th.



Old Mission House

The bell no longer tolled — the belfry had been removed. The faithful Indians and whites no longer were summoned to prayer. It was no longer a school or civic center, no longer a courtroom or a newspaper office. The old Mission House had become Philip Westenberger's blacksmith shop. Farmers, fishermen and children gathered here while horses were shod, wagons were repaired and other iron work was completed. It is not known when the building was razed.

Ever since William Pingel read parts of the "Wisconsin Historical Collections" to Anchen, she fantasized about what happened in this historic building — this blacksmith shop that had been the first church in Calumet County to spread the gospel to white and Indian alike.

As she watched the smoke from the forge drift upward, she could almost hear the Indian children and their parents singing the Christian hymns with the Rev. Cutting Marsh. She wondered if any children had been reprimanded with the beadle staff. She also wondered if Moody Mann, a millwright from Brothertown, and the tavernkeeper Westphal (the two other white people — besides Marsh — in the county at that time) came to worship back in the 1830s.

She liked to think that it was in this building, back in 1834, that a delegation of five Indians, headed by John Metoxen and accompanied by the Rev. Cutting Marsh, made plans for their mission journey to the Fox and Sauk. They left after the spring planting was finished, on June 12, 1834. Their three-month

journey in bark canoes took them 1,300 miles. They attempted to start missions and English-speaking schools.

She enjoyed thinking that maybe in the quiet of this first church, Marsh wrote his letters to the Scottish Mission Society, telling of his hopes and his concerns. These letters became a part of early Wisconsin history.

She couldn't help thinking, too, that John Quinney might have practiced his speeches here before delivering them before joint sessions of Congress in Washington, D.C. They are recorded in Wisconsin history, too.

She bothered Pa with all these questions, but he told her not to imagine so much.

He told Anchen that he had read that the Stockbridge Indians had received 80,000 silver half-dollars in this very building. This probably was given as a settlement of old, outstanding claims the Indians had before they moved away.

Anchen had learned in school that Stockbridge was built like a New England village, and that county and circuit trials were conducted in the Mission House. Friends told Pa that the Mission House was used by the Congregationalist faith from 1860-69. The building had been a school, a place for public meetings and the office where printing presses for the Stockbridge papers clanged away. In later years, it began serving the farmers as a blacksmith shop.

As Anchen watched the glowing coals turn gray, she remembered that she was in the blacksmith shop and there were other reasons why she liked to come here.

Big men like Pa gathered at the shop. Pa always took the ever-ready tin dinner bucket — provided just for this occasion — to the nearest saloon and had it filled with beer for the assembled group to enjoy.

The men talked of sturgeon fishing and crops, then started telling stories Anchen did not understand. When the men started laughing heartily, Pa slipped Anchen a nickel and told her to go buy an ice cream cone.

Before Pa drove home, he went to the Stockbridge House and bought a brandy and a cigar. That is how Pa would say “thank you” for taking care of the girls during the storm.

Doll still needed “never slips.” Ma came to town one day and just left Doll at one of the blacksmith shops while she went to the store and bought flannel and visited friends. It was a mild winter day.

The Stockbridge village government provided hitching rails and posts for the temporary use of the customers coming into town.

People who stayed a little longer for church or other functions or wanted to protect the horses when weather was not too severe used the horse sheds at the rear of the parochial school grounds, those over on Church Street or those behind Keuler’s tavern.

Felix Lex had a barn just north of the high school where students housed their horses. Other small, private barns sometimes accommodated students’ horses for a rental fee. Usually, students brought their own feed and watered and fed their own animals.

Some people rented stalls in the sheds by the year. When the weather was cold, the driver blanketed his horse or team, took off the horse’s bridle and put on a halter. He brought his own feed and took care of the animal. If he didn’t bring his own feed, the going price was 10 cents for hay and 15 cents for oats.

The stables and sheds had to be cleaned daily. The manure was used on the owner’s garden plots.

There were fountains along the roadside that provided drinking water for the horses. One belonged to Frank Hicks, near the spot where Mud Creek flows under the Military Road. It was a spring-fed fountain with a wooden trough about 20 inches wide, 6 feet long and 2½ feet deep. Another one was at the Oscar Pilling farm on the Mud Creek road. The same type of trough was used. Another resting place was at the site of the legendary Bennett Hotel, south of the village.

Men who owned stallions took them around to farmers to breed the mares. Most farmers didn’t want stallions around permanently because they were hard to handle and dangerous around children. And horse traders made a living by buying and selling animals.

Butchering

Pa had been waiting for the cold of the winter to settle in. He had the fall plowing done. The corn was husked, the potatoes were dug and the apples were in barrels. The pigs were big enough to be butchered. Anchen sometimes thought this was the nicest time of the year. The farmers got together now and did their work in “bees.” Ma, too, had women friends in and they did things together —

like making quilts. There were laughing and joking all the time. And a little gossip. And much company and card playing.

The best time for butchering was when a long cold snap was coming. Pa called in three neighbors to help him butcher seven hogs. Some farmers called in families to butcher for them, but Pa liked to trade work with his neighbors. He didn't have to spend so much money that way. Besides, he liked the fun that friendship brought.

The day before Pa butchered, he didn't feed the hogs anymore. That made things cleaner. Pa always stabbed his own pigs and did the same for his neighbors when they worked back and forth. After a pig was stabbed, it had to be bled just right.

The blood was caught in a big kettle and a man stirred it just right so it would not thicken. Ma made blood sausage out of this. Some neighbors made kraut wurscht (cabbage sausage) out of it. But Pa and Ma and the neighbors traded sausages with each other when they were finished so theirs wouldn't taste the same.

After the pig was dead, Pa slipped his long, sharp butcher knife behind the tendons of the pig's hind feet and slipped a wooden handle between the bone and the tendon.

Water, heated outside in big, iron kettles, was poured into big, wooden barrels. Then the men, standing on an elevation, dipped the hogs — one at a time — in and out of the hot water until the hair could be scraped off with knives.

After the dipping in the hot water and scraping had cleaned the pig, its skin

looked to Anchen like a nice, washed face. It didn't look at all like the hog who took mud baths in the summertime.

When the hog was nicely scraped, it was hung up on poles supported by wooden tripods to wait until the rest of the pigs were cleaned.

When all were cleaned, Pa and the neighbor men took their butcher knives and carefully slit the hogs down the middle and gutted them. They carefully removed their livers, kidneys and hearts and put them into salt water. The organs were sliced so the salted water could drain out the impurities and blood that accumulated in these parts.

Next, the connecting web of the intestines was removed. Water was flushed into the intestine to remove the rough residue still remaining in the organs. When the water ran clear, Pa put the casings into wash tubs and brought them to Ma. She slipped her fingers into the casings and folded them over carefully. Then she slowly poured water under the folds and turned the casing inside out.

Now it was time for the girls to have plenty of water for Ma and Tante Gerthey. Anchen wasn't so strong so she just pumped while the other girls carried water into the house. With the inside of the casing turned outside, Ma and Tante Gerthey started the job of scraping the membrane from the casings with dull knives. Ma liked to have Tante Gerthey help. She was really particular in cleaning the casing and not cutting it. Much salt water was used in cleaning the casing. They scraped and cleaned until the water remained clear. Besides the casing, the pig's stomach was scraped and cleaned for making head cheese.

The pigs were left to hang on the poles and allowed to cool until they stiffened. Then they were brought into the summer kitchen, which stayed cool, and the men cut the hogs into halves before they headed home to do their chores.

That night, Pa and Ma and all the girls — even Anchen — worked late. The fat part of the hog had to be trimmed off the carcass. The skin had to be trimmed of fat, and the meat had to be separated from the fat. The trimmings were put into clean wash tubs for sausage making. The wash boiler had to be kept filled with water as it heated and got used from the stove.

They worked fast to do only the necessary chores, and returned to working on the meat for fear that warmer weather would overtake them. The cold summer kitchen was a big convenience.

Pa and Ma had many 20-gallon crocks in the cellar. In these water was mixed with salt until the solution was strong enough to float an egg. Brown sugar was added for hams and bacon but not for salted pork. Into this brine went the hams, and fat sides for bacon were placed in it too, and allowed to soak or cure for about six weeks. Some farmers added saltpeter to keep the meat looking nice and red, but some argued that that was changing nature.

After the meat was in the crocks, the trimmings and the fat had to be ground with a big meat grinder. Ma and Tante Gertey generally made the sausage because Ma knew just how she wanted the pork sausage peppered and salted. She knew just how she wanted the liver sausage to taste, too. She made blood sausage from the blood, browned flour and some trimmings. Head cheese was

made from the heads Pa had cooked in the big iron kettles. To this Ma added the tongues and the hearts. She also made pickled pigs feet.

Pa took the ground fat and rendered the lard in the big iron kettles. He kept the fire going and kept stirring the ground fat until all the water had steamed off and the cracklings had turned a light brown. This was important. If the moisture stayed in the lard, the lard turned rancid. If the cracklings turned too brown, the lard tasted burnt. When the lard was ready, it was strained through a cloth into 10-gallon crocks and covered. The cracklings were pressed with the sausage-maker and the fat that oozed out was strained and added to the lard.

The “leaf” lying inside, along the back of the pig, was rendered separately. That made the choicest shortening. Ma used it to bake pies and cakes and to make cookies. The cracklings were saved, too, and added to cookies and homemade bread. Different women had different ideas and recipes.

Ma made some salt pork, too. This was put into a sugarless brine. She liked it for cooking boiled dinners with potatoes, carrots, onions and cabbage. She liked it for baked beans, too.

Some of the shoulder Ma roasted whole, others she cut into steaks. Pa cut the pork chops and Ma fried them and roasted them. Then she packed them into clean crocks and poured the hot lard over them and covered them carefully for the next summer.

When the hams and bacon sides were ready for smoking, Pa took them with the pork sausages into the smoke house.

There he had a small stove without pipes or chimney. Sawdust from apple, hickory and maple trees was used for smoking. Sometimes, it was slightly moistened so it smoked slowly. The smoking had to be done slowly so the meat wouldn't taste too strong. When nice and brown, the hams and bacon were put into clean flour bags covered with lime and tied to prevent the flies from attacking them in the summertime.

Sometimes, Pa butchered a cow, too. When he did that, he didn't butcher so many pigs. Sometimes, he bought a quarter of beef from a neighbor who had butchered. The neighbors had a way of working things out together. Sometimes, Pa and Ma worked things out with other members of the family who lived on farms and butchered.

During the year, when Ma and Pa wanted fresh meat, they butchered chickens and sometimes a calf. Some neighbors butchered lambs and occasionally they traded lamb for calf. Anchen's Pa and Ma liked to trade products and help. They didn't have a lot of money to spend.

Pa and Ma liked to save their cash income for paying taxes, church dues, buying machinery and keeping up the farm. They tried to raise what they needed on the farm.

The House Party

Everybody had worked hard and it was high time to call people together for a party. There was enough fresh pork sausage, liver sausage and head cheese. There was hand cheese in the cellar and fresh pork roasts for sandwiches. The fresh lard made good apple pies and cakes.

The hickory nuts, walnuts and butternuts had been cracked and picked from their shells during the long winter evenings when all sat around the table near the light while the children did their lessons. The apple cider in the barrels in the basement was ready to drink. The dandelion, elderberry and blackberry wines in kegs were just waiting for company.



"Fiddlin' Pete" Doxtator

This prize-winning entertainer-musician was in great demand locally for house parties and other events.

It was time for Pa to make a call on Pete Doxtator to see when he could fiddle for them. Pete set Monday night of the following week. That was fine for Ma. That way, the girls could help her bake and clean up the house on Saturday and Sunday. The older girls did the hard scrubbing. Anchen and Maggie carried in wood. All the stoves in the house would need kindling and wood. The parlor, dining room, kitchen and summer kitchen

were going to be heated. The ashes had to be carried out. The lamp chimneys needed washing and the wicks needed trimming.

Since she was the smallest, Anchen took the dust cloth, moistened with turpentine and kerosene, and dusted the lower parts of the chairs and rockers and the fancy iron work on the sewing machine. She scoured the older knives and forks with wood ashes mixed with sand. Maggie had to dust the window sills and the tops of everything and make them shine.

It was fun to get ready for a party. Lisbeth and Suschen went to the creek to crack the ice to make ice cream for the party. They wanted to make the ice cream right away, but Ma said that if things warmed up, it might get too soft. Better wait, they could do it Monday. Grosspapa and Grossmama would come early for the party and help. They always liked to help and this was a good job for them.

Anchen was so excited in school all day. She hardly heard what the nun had to say. She even had to stay in at recess and write 10 times: "I must not whisper." Such was the penalty for making plans for the party with her little friends.

Ma and Pa and Tante Gertey had the milking almost finished when the girls got home. All the work went so fast. Nobody grumbled about carrying in water or doing the dishes.

At the Doxtator house, preparations had to be made, too, to come to play for Ma and Pa.

Pete called to his son: "John, you can get the team hitched up to the sleigh and you boys help me lift the organ on it. I have to

get there early tonight." (The house parties always started early in the evenings in those days.)

Already people were going by in their sleighs and some of them were walking to the party. Some stopped to see if Pete was ready to leave.

Pete's son, George, grabbed his mouth organ and his other son, Bill, slicked down his hair once more and grabbed his jacket and out the door they went. By that time, the older boys had the organ loaded on the back of the sleigh and the boys and Pete climbed up in front and called "Get up!" and off they went. It sounded more like "Giddap!"

People were already outside and brushing off their galoshes by the time the Doxtators got there. When the first sleigh bells were heard, Pa, Maggie and Anchen grabbed the lanterns. The men and Pa stabled the horses by lantern light. There were extra horse and box stalls in the downstairs stable, and rings were put in extra spaces near the haymows upstairs. They were placed far enough apart so the horses wouldn't kick each other if they became frightened in a strange barn.

The big room in the house was already cleared of the heavy furniture and nail kegs were set around the walls. Planks were put on top of the kegs to make sitting space and to leave room for dancing.

They set up the organ in the house and George began to chord on it. Pete took out his violin and sharp squeaks sounded in the room as he slid the bow across it, turning the ends to tighten the strings. Bill began to pick at his guitar to get it in tune.

All at once, Bert Welch, the caller for the night, sang out, "Grab your partner, Do

Si Do,” and the people jumped to the middle of the floor and the square dancing began. Sometimes, Carrie Bowman and Tony and Charlie Doxtator called at house parties.

Once in a while, the entertainers took a break and visited with the company to catch up on the news. Anchen and her friends and Maggie and hers darted in and out between the people, playing tag and hide-and-go-seek and “hide the thimble.” They also went out in the moonlight and played “fox and goose” in the bright winter evening.

Someone would throw wax on the floor to make it slippery and the caller would call out another square dance. “Swing your partner, Do Si Do,” “Honor me left, honor me right,” “Swing your partner when you meet,” “Forward march” and “Promenade” were heard throughout the evening.

People jigged to “Turkey in the Straw,” “Money Must,” “Chicken Reel,” “Arkansas Traveler,” “Oneida Jig” and “Devil’s Dream.”

Oh, how Fiddlin’ Pete could fiddle! Pete and his boys made the most toe-tapping music anyone would want to dance to.

During the course of the evening, when the entertainers were resting, Pa took the men into the summer kitchen for beer and to sample his wines. They smoked there and told stories, too. Lisbeth and Suschen took the cider and wine around on big wooden trays for the company.

As the young children tired, they slipped away to sleep on the beds among coats, scarves and caps.

Sometimes, the people would ask Fid-

dlin’ Pete to play a waltz or two-step. The favorites then and in later years were “Red Wing,” “Let Me Call You Sweetheart,” “My Wild Irish Rose,” “Let the Rest of the World Go By,” “A Long, Long Trail A-Winding,” “Margie,” “Whisper,” “Peggy O’Neil,” and two famous World War I songs — “It’s a Long, Long Way to Tipperary” and “The Wang Wang Blues.” These two songs came out in 1917 when the boys were leaving for service overseas.

The people danced to “Crack the Whip” and “Chase the Squirrel” until it was time for lunch. Around midnight, they headed for the sandwiches, cake and coffee that Ma and the other women had prepared. The big harvest table was stretched out in the parlor and there was another big table in the kitchen. After lunch was served, they all went back to dancing and playing cards until it was time to go back home and rest up before starting the morning chores.

They bundled up the children and took them out to the sleighs that the men already had hitched up to the teams. After they were all settled down, the men said “Get up!” and the horses, who knew the way home, glided through the night with the sleigh bells jingling. Sometimes, older boys would go along home with the farmers to help them do chores in the morning.

Fiddlin’ Pete and his boys played at house parties all over the area. In Brothertown, they played along with Charlie Welch and his sons, Curt, Orville, Sid and Ralph. At Stockbridge, they played at picnics, the Odd Fellows Hall and the Modern Woodman rink.

Pete’s son, Tony, was a gifted left-handed guitar and violin player. Tony’s

son, Woody, was known as the left-handed accordion player. He played all over Wisconsin and on WTMJ radio in Milwaukee. He later left this area for the “big time.” He played in the Western states and settled in California, where he died.

Eventually, the house parties gave way to a new era marked by the radio, the car, the musicians’ union and silent movies.

Soapmaking

Tante Gervey lived with Grosspapa and Grossmama. She wasn’t married. Every winter, she came to visit Ma and help her with the butchering. Ma, in turn, helped her sew. It was easier to have Ma fit her clothes. Ma could sew really fast if someone helped her with the other work.

But now Tante Gervey thought it was nearing time to go home with Grosspapa and Grossmama. But Grossmama had praised Ma’s new soap recipe and Ma said that if they could stay a day or two longer, she would make a batch for them.

The girls had to bring borax and oil of sassafras home from Golmgefsky’s drug-store. Ma always saved all her pork fat and tallow drippings. This she would put in a big kettle with the same amount of water and cook it. Then she added a quart of cold water to each gallon of liquid. Ma called this “clarifying” the fat. It dropped all the brown pieces down in the water while the fat raised to the top.

Now Ma was ready to make her soap with the new recipe.

For that, she used stone crocks. She put 11 cups of melted fat in a kettle. Then she put four cups of cold water in a crock

and slowly stirred in a can of lye. To this she slowly added one-half cup of ammonia and allowed that to cool. Then she mixed one-half cup of powdered borax and one-half cup of sugar and one cup of water. This she added slowly to the water and let that cool. Ma said the recipe said it should cool to room temperature.

Next, she took the fat and warmed it. It had to be warmer than the lye water — about 115 degrees. Ma just guessed. She poured the fat slowly into the lye, stirring gently, and added four teaspoons of oil of sassafras. Ma stirred steadily until the new mixture was as thick as honey.

Then she took wooden peach crates, lined them with cloth and poured the honey-like mixture into them and let it cool. When it was firm, Ma cut the soap. She lifted the bars out with a pancake turner and placed them on several thicknesses of paper in a large carton. The soap had to cure for about three weeks before it was ready to use.

Grossmama liked to see things done in a new way. She appreciated it when Ma did little things for her. She told Anchen that when they came over from the old country, it was difficult to buy things. Either there wasn’t any money or sometimes there just weren’t products to buy.

When her family made soap, she said they took wooden barrels and put good wood ashes in them. These ashes had to be packed down firmly. Then water was poured on the ashes until it just dripped a little. This was called “leaching.” Then Grossmama said they let this soak or “leach” for about a week or so. Then they poured on more water and poured off the lye.

Then she said they just mixed grease and

lye until it all mixed together. To test it, they took a feather, and if the plume stripped off with the fingers, the mixture needed more grease. So they just added grease until it took no more. When a white scum would come to the top, it was skimmed off because there was too much grease.

Grossmama said the soap got the clothes clean and it even took the soil line out from a dress when the hem was let down. But one batch of soap never came out the same as the other. You just never knew how much lye came from the ashes. That changed from time to time.

Anchen was sad when Pa hitched the horse to the cutter and Grossmama, Grosspapa and Tante Gervey tinkled away the next winter day with their carton of soap.

Tree Cutting

The house seemed empty to Anchen and Maggie after Tante Gervey left. But the days flew by.



Winter logging

Daniel Head and Joe Woods head home after a day of logging in a woods near Stockbridge.

Pa got ready to cut wood. He had to go into the woods and check what he wanted to cut. He looked for the crooked trees and those that had died. He also

would cut trees whose branches had broken off. He also looked for the tallest, straightest trees. Some of these trees he would cut and take the logs to the sawmill and have them cut into boards.

Pa needed to build a shed for his machinery. Several years of carefully cutting his own trees would make the shed cheaper. He needed to cut some maples for Ma. She liked it best for baking bread, and liked the sawdust from the maples for smoking hams and bacon. They needed green wood, too, to put in the stoves at night to hold the fire until morning.

Pa and Ma talked about whom they should hire to help Pa in the woods. Pa didn't like "bees" for this. He didn't want too many people in the woods at one time. It made him nervous.

One night, one of Ma's brothers called them. It was Uncle Willie. He said he wouldn't have work for a while. He was a carpenter, and the finish work on the last house the contractor was building had been finished. He asked if Pa needed a man to help him cut wood. Pa snapped at the offer. It meant that Pa would have help in the barn doing the chores, too. Ma wouldn't have to help with the milking.

Uncle Willie came. He was only a few years older than Lisbeth. He was young and he was fun. Already he was asking where there were card parties and what they could do. Pa and Ma would let the girls go to places in the evening because Uncle Willie took them. They could go to dances with him. The house was full of merrymaking. Pa always laughed when Willie was around.

Saturday Anchen and Maggie pestered Pa to let them come into the woods. But

Pa put his foot down. Too many people had been killed in the woods when trees sometimes fell the wrong way. They couldn't be watching the girls and telling them what to do. The girls had heard the stories of how the birds came out of the brush to look for larvae under the bark after the tree had plunged to the ground, and they wanted to see all that activity.

Pa liked to have Uncle Willie help because he saved Pa so many steps. He needed no explaining. He could notch a tree and make it fall right, just as good as Pa.

Pa said Willie was such good help in the woods. The days were short and they cut trees between chores. Pa and Willie could cut a whole tree and limb it all in

one day. Anchen thought this over and remembered that Grosspapa and Grossmama had cleared the land to farm by cutting only a tree a day. Pa had cleared a lot of land, too, but not that much.

The logs had to be hauled to the barn. The limbs and trees had to be cross-cut into smaller pieces and the wood had to be hauled home for the saw. In bad weather, Pa and Uncle Willie chopped wood in the woodshed. They wouldn't saw the wood with horsepower until there was no danger of slipping on snow or ice.

Pa said the girls could surely be of help to carry wood into the woodshed when the time was ripe. But for now, they could help Ma in the house, so she could stop working and have fun, too.



In winter, the Model T's, early Buicks, Reos and Oldsmobiles gave way to horse-drawn cutters and bobsleighs. There were hitching posts along the streets, where the blanketed horses could wait for their owners. One die-hard had a Model T Ford with skis where the front tires should have been. He drove it until the drifted roads became impassable.

Ice skating at Hiram Stevens' pond at night took on a special glow when lanterns were hung on the trees to light the rink.

You could slide down Quinney Hill almost to the lake with handmade bobsleds carrying 10-15 people. A horse pulled the sled back up the hill.

Halloween in the 1920s was always quite an occasion. Outdoor privies were overturned or "relocated," signs for businesses were switched, and on one memorable occasion, some of the young fellows managed to put a lumber wagon on the roof of the old Village Hall.

In 1919, Stockbridge celebrated the Fourth of July on Main Street (the Military Road) with a big parade. There were floats and horses and buggies. The wagon wheels were trimmed with red, white and blue streamers.

A greased pig ran through the town and many people tried to catch it. Someone finally caught it after it had become so dusty from running along the dirt roads that it was no longer slippery.

There also was a greased pole with money placed at the top. Whoever could climb the greased pole won the money as a prize.

Around the turn of the century, Elizabeth Smith Welch Moore, grandmother of Frieda Doxtator, owned a bakery in Stockbridge. It was near the site of today's post office. She and Frieda, who was 9 at the time, would cross Lake Winnebago on the Thistle to purchase confectioneries for her bakery, which she operated until her death in 1929.

A schoolhouse, built in the 1800s, once stood on the old Olig farm. The school was moved across the road to what is today the Ernest Franzen farm, where it was used as a hop house. Herbs were hung there to dry. Later, they were sold to a Milwaukee company for use in medicines.

We, the People . . .

From the earliest times, man has seen the need for rules to live by, to govern his actions, to outline his rights and responsibilities.

Here, in the Town and Village of Stockbridge, in Calumet County, that need for government — of the people, by the people, for the people — has not been overlooked.

Frontier County Government

Calumet County was organized under the laws of the Wisconsin Territory in 1836. However, in 1840, Calumet County was declared nonexistent and the territory reverted to Brown, the county from which it had been detached four years earlier.

Then, on Feb. 18, 1842, the act of re-joining Brown County was repealed and Calumet County was re-established.

The territorial censuses of 1846 and 1847 indicate that there were two townships in the county. One was Stockbridge and the rest of the territory was called Manchester. The first supervisor to represent the Town of Stockbridge was William Mitchell.

Calumet County was separately organized for judicial purposes in 1850, according to Chilton Times files. The first election for county judge, sheriff and district attorney took place that year.

The earliest records available at the county clerk's office are dated Feb. 10, 1851. There were four county supervisors then.

Early records show that H. A. Williams served nine years on the board as a Stockbridge supervisor.

County officials held their respective offices at their residences. There was no central county office. This caused a great deal of inconvenience, delay and travel to persons who had business to transact with officials.

In 1851, the county board of supervisors met both at the office of the county clerk in the Town of Stockbridge and at Manchester House in the Town of Manchester.

During the annual meeting in December, 1851, it was decided that the County and Circuit courts should be convened in the Town of Manchester. However, on Nov. 19, 1853, the board decided that the County and Circuit courts should be called into session in the Mission House in the Town of Stockbridge — after May, 1854.

Quite regularly from 1851-55, the county board met at the county clerk's office in the Town of Stockbridge.

By a vote of the people in April, 1856, the county seat was permanently located at Chilton.

(Chilton had been plotted four years earlier as the village of Chillington. John Marygold, a settler, named it after his home in England. The name was recorded as Chilton after a courier, who had been sent to the county seat at Stock-

bridge with the oral message, mispronounced Chillington.

(Rumor has it that the courier tarried too long at a tavern in Brant, leading to a slight slurring of his speech.

(Even before that, Chilton was known as Stantonville — after Moses Stanton, an early settler.)

As early as 1854, plans for county buildings were presented to the county board at its sessions in Stockbridge.

In April of 1856, the “propriety” of erecting county buildings was brought to a motion but did not carry. Only two of the nine supervisors voted in favor of the idea.

However, the next December, the vote was 6-3 in favor of erecting a building to house the offices of the county officials. A small stone building to house those offices was erected in 1857 in Chilton.

In 1858, the supervisors voted, 5-4, to build a courthouse for Calumet County. Construction was started in 1859 and completed five years later.

(In 1980, the county had new and expanded quarters in Chilton.)

In 1862, the county was divided into three districts, with Brothertown, Stockbridge and Harrison forming the first district. That district’s first representative on the county board was a man named Koelsch. Supervisors were sent from this district until 1870, when reorganization took place. Each town thereafter was represented on the board by its chairman, and each village by its president.

After its incorporation in 1908, the Village of Stockbridge sent its first supervisor, A. L. Hatch, to sit on the county board. During the last 50 years, the village was represented on the county board by Charles Maltby, Philip Parsons, Dewey Grothe, Alfred Schumacher, John R. Leach and George Hostettler.

During that same period, the Town of Stockbridge was represented by Henry Hoffman, Oscar Moehrke, Henry Thill, Louis Heller, Thomas Bowe and Clem Ecker.

In 1950, the state legislature ended the dual positions of village president-county board supervisor and town chairman-county board member. After this, election to the office of town chairman or village president did not assure the officeholder of an automatic seat on the county board.

Under a ruling handed down by the Supreme Court in 1968, districts were readjusted, and the Village and Town of Stockbridge became one district for the purposes of county board representation.

In the first election after reapportionment of the districts, Clem Ecker was victorious and took his seat on the county board. In April, 1971, Ecker died, and George Hostettler was appointed to fill that vacancy. He was elected to the county board again in 1972 and has served in that capacity since. He was elected county board chairman in 1977 to succeed the late Gilbert Hipke. Hostettler had been serving as vice chairman.

The Town

The Town of Stockbridge was organized as a unit of government in 1844. At one time, it covered practically the entire northern half of Calumet County.



The town took its name from the largest community within its boundaries.

Local road maintenance is an important function of the town. The first survey of roads, by order of the town supervisors, was begun on April 20, 1849. Most of the roads were surveyed or laid out by 1900.

Early in the town's history, property owners had to pay a road tax. They could "work this off" by hauling gravel, grading or doing other work. The town was divided into districts, and each district had a pathmaster.

Today, the cost of all road work is paid out of the general fund. The town maintains a garage on State 55, south of the village, to house its machinery for road repair and upkeep.

Another duty of the town is the maintenance of abandoned cemeteries. They are without funds when the town receives custodianship. They are Lakeside Cemetery, the Indian cemetery just north of the village on the Robert Heller farm, the Quinney cemetery on the Alvin Krebsbach farm and the Pingel cemetery southwest of Kloten.

At one time, the town maintained a poor farm for its elderly and less fortunate residents. It was managed by a renter who was paid by the town. He relied on the help of the people who came to live there to make the farm a "going proposition."

All of the poor farm's residents came there voluntarily. Those who were able to contribute to their support helped with chores and labor in the fields.

The 62.5-acre farm's livestock consisted of dairy cattle and hogs.

Modern welfare programs made the poor farm obsolete, and so it was sold to Art Hemauer, whose property abuts it south of the village on State 55.

When the town was organized, officials met in members' homes. Then the Grand Army of the Republic deeded its hall in the village to the town as a meeting and voting place. That old, two-story building on Church Street served as the town's headquarters until 1971, when the town and village joined forces to build combined municipal offices, a community hall and a fire station complex in Legion-Firemen Park on the Military Road in the village.

The town's officers in 1980 were Art Hoerth, chairman; Leo Miller and Donald Ertl, supervisors; Albert Ludwig, clerk; Ralph Schmid, treasurer; Roman Gruber, assessor; and Rudolph Wettstein, health officer. All hold office for two-year terms.

The position of town supervisor is largely administrative. Supervisors carry out the policies set at the annual meeting.

A Village Is Born

The Village of Stockbridge became a possibility by an official act of George W. Burnell, Circuit Court judge of Calumet and Winnebago counties, on June 6, 1908. A part of Burnell's statement reads: "It is therefore ordered that such territory shall be incorporated as a village by the name of Stockbridge if the electors thereof shall assent thereto as provided by law."

This legal ruling, however, was only the result of a good deal of work. According to old records, nine men were chiefly responsible for the push toward incorporation:

WILLIAM PARSONS was a farmer who worked the land on lot 81, on which stands the home of Mrs. Lewis (Ruby) Gerhartz. He lived there with his wife, Sylvia, and seven children at the time of incorporation.

JOHN FLATLEY lived on reservation lot 128, which encompasses most of that land directly northeast of the intersection of Lake Street and Military Road. At the time of incorporation, he lived there with his sister, Minnie, and operated a general store. He later was a co-founder of the State Bank of Stockbridge.

JOHN MOEHN operated a hardware store where the former Leach building now stands. He lived on that same lot 85 with his wife, Kate, and two children.

HENRY BAST lived on lot 82, a part of which is occupied by the Kay Hostettler home, at the time of incorporation. He had worked as a fieldman or supervisor for a sugar beet company during his early years and later became a real estate promoter and developer. He apparently was single at the time of incorporation. He later built the home occupied by Mrs. Jake (Germaine) Heimbach.

WILLIAM BOVEE operated a farm with his wife, Mary, on land now owned by Alex Goeser. During their later years, they lived in the home now occupied by Mrs. Norbert (Irene) Lisowe.

FRANK STAHL occupied lot 84, where the Gobbler's Knob stands. He ran the Stockbridge House for a number of years. At the time of incorporation, he and his wife, Alice, had five children.

JOSEPH BAST, who was the brother of Henry, was a cheesemaker. He and his

wife, Neta, had one child in 1908. Later, he built and operated a store that occupied the land which is now the bank parking lot.

ARTHUR HATCH, who was the younger of the Hatch brothers, was a partner with his brother in a feed mill which occupied the land now owned by Ray Lisowe. He and his wife, Annie, had one child, according to the incorporating census.

LOUIS HATCH, Arthur's brother, lived across the road from the mill with his wife, Emma, in 1908.

The laws governing incorporation required, among other things, that a census of the area be taken. Floyd Greeley took this census on April 15 and 16, 1908. His tally listed a population of 333 persons. It also included the reservation lot number on which each person lived. The census listed the family status of each person: head of family, wife, child, sibling, domestic, hired man, etc. The roll lists names which are familiar in the village now: Schumacher, Carney, Poppy, Westenberger. Still others have faded away: Powell, Smith, McKenney, July, Drake.

An accurate survey and map of the territory were prepared, as required, by Elmer Thompson, an ex-county surveyor and resident of the town, on April 15, 1908. His affidavit notes that his work was done "by me, made at the direction and procurement of those persons intending to make the application for incorporation."

The census data, maps, survey results and affidavits were placed on display at Joseph Bast's general store on April 24, 1908, and left there for five weeks, "sub-

ject to examination at all reasonable hours by every person interested."

The official records also contain statements made by all persons who posted the necessary notices of the application for incorporation and the scheduled time and place of the proceedings. Carl Golmgefsky's statement notes: "One on the front wall of the creamery of Fish and Lennox . . . one on the front wall of Charles Meier's butcher shop . . . one in the front window of the drugstore of Carl Golmgefsky . . . one on the wall of the grocery of Thomas Flatley and Son . . . one on the delivery room of the post office . . . one on Joseph Bast's general store." These were posted "at least six weeks before the first Saturday of June, 1908, being the 6th."

All of these legal steps were in preparation for the hearing before Judge Burnell. The record states that no electors appeared to speak against the petition. Burnell found in favor of the petitioners and ordered the incorporation if the qualified electors of the territory desired it. Therefore, an election was necessary. Burnell ordered David Allen, George Howe and William Bovee to act as inspectors of the election, scheduled for June 29, 1908. The election was conducted from 10 a.m. to 4 p.m. at the roller rink. The poll list contains the names of 88 men. Women were not yet enfranchised. After tallying the ballots, the decision was announced: "Forty-five, a majority, of the ballots so given or thrown at such meeting or election had thereon the word 'YES,' and 43, a minority, had thereon the word 'NO.'" The Village of Stockbridge was born on the strength of one voter's "Yes," thereby preventing a tie.

If any of the motives of those residents

seeking incorporation ever were written down, Mary Muellenbach, the present village clerk, has yet to uncover them. Perhaps they are long buried in someone's diary. The best information that appears to be available is "word of mouth" or, "I remember Pa saying once that. . . ." The impressions of the events on the minds of those who were present in 1908 and who still live here have been blurred by the years. Therefore, what follows cannot be called fact, but rather the folklore of the Village of Stockbridge.

Evidently, the people in the central part of that portion of the territory to be incorporated felt that their government was not progressive enough. Some merchants wanted sidewalks required in the business area of the district. Some must have felt that they were not being well represented on their own board. Others probably felt that the town was too large to deal with their problems individually.

On the other hand, many of the people who were included in that area to be called a village felt they should stay with the town. They believed that they would only be creating another level of government. Some of the farmers felt that their taxes would go up to pay for the services for the people who lived "in town."

From some of the early actions of the village board it can be surmised that one of the complaints to the town probably had been inadequate police protection. Another early action of the board was the condemnation of numerous sidewalks and the order to build new ones with proper railings. The early minutes also were sprinkled with references to drain and sewer problems. These problems were probably the major irritants that brought on the decision to seek incorporation.

The records of the village do not make note of the first election of officers. The only remaining documents are the oaths of office sworn to by the first president, trustees, clerk and assessor. The first officers were David Allen, president; David Meier, clerk; John Moehn, Henry Bast and Anton Petrie, trustees; and Theron Dart, assessor. These officers were sworn in on July 30, 1908.

The first decade of village government was marked by quite a turnover in village officers. Eight village presidents served during those 10 years: David Allen, Arthur Hatch, L. G. Phillips, William Higgins, Henry Bast, August Dorn, Alfred Schumacher and L. Larson. The trustee positions also were filled by many people: John Moehn, Henry Bast, Arthur Petrie, John O'Donnell, Henry Steffes, William Parsons, G. H. Pingel, Carl Golmgefsky, Frank Stahl, Ed Hall, Louis Larson, Michael Irish, Irvin Bovee, Oscar Schoen, Ara Eldred, Louis Poppy, George Schoen, Nick Ricker, Manuel Johnson, Arthur Pilling and Henry Pingel. The position of trustee was initiated as a one-year term, but became a two-year position by the end of the decade.

The office of clerk was held by Ed Hall, E. J. Kenney and Floyd Greeley, besides the first clerk, David Meier. The offices of treasurer, constable and assessor also were held by many different men during these early years. Because officeholders changed so often, it would seem that all was not in perfect harmony in the new village, that all citizens were not totally satisfied with the operation of their municipality, and that many people were "trying their hand" at governing the community. Perhaps some found that it was not as simple as they thought.

The first recorded meeting of the new village board was conducted on Aug. 13, 1908. This meeting also lists William Bovee and William Drake as trustees. Then, "Frank Stahl was appointed trustee to fill a vacancy."

A note in the August, 1908, minutes suggests what might have been a major problem in the village at that time: "Complaint having been made, all persons operating or allowing to be operated in their place of business any slot machines were to be notified to discontinue their use forthwith."

The October, 1908, minutes carry the first reference to raising a tax: "Board raised a tax of \$150 to meet incidental expenses." No mention was given as to how this money would be raised. Perhaps a tax on the winnings from slot machines?

Many of the early ordinances are lost to history. However, among those that survive is one from 1913 in which the board ordered "saloons to close at 11 p.m., except on dance nights." An ordinance passed in 1910 regulated and licensed peddlers operating in the village. An ordinance stating the required size of boardwalks is said to have been one of the first to be adopted.

The May, 1910, minutes mention the appointment of a committee to investigate land to purchase for a village hall. Land was purchased from John Moehn for this purpose in July of that year. But there is no mention in the minutes of the structure actually being built. A July, 1912, entry — "Motion carried that John Moehn procure help to put bell in place" — makes the first reference to anything concerning the hall since the land pur-



First village offices

The old village hall and fire station at the corner of Davis Street and Military Road served the municipality from soon after its incorporation until 1972.

chase. Then, in September of the same year, "The motion was made to insure the new hall for three years." What happened between 1910 and 1912 is a mystery. In 1913, a motion was made allowing a man "to receive leftover lumber and \$20 for painting the hall." Today's residents can only guess about how the hall was built. Was it constructed by people working off their taxes? Was there a hall-raising bee? Did someone build the hall under contract?

In May, 1910, the board approved two mills on each dollar of valuation as a highway tax. "Board voted to pay for road work as follows: \$4 per day for team and \$1.75 per day for man." During these years, most people did not pay their taxes, but rather "worked them off." The board would set the rate for road work yearly. In 1910, it was "\$4 per day (12 hours) per team with wagon and man," and \$1.75 per man per day. By 1914, a day was 10 hours long and the rate was \$4.70 per team and man and \$2.20 per man per day. In 1917, the pay was changed to an hourly rate. A man earned 27 cents per hour, while a man with a team rated 55 cents. The minutes

list these hourly rates until 1944, when the rate was changed to \$1 per hour for team and man and 50 cents per hour for a man.

During this time, the tax rate was not set as it is today. Each expenditure was taxed separately. For instance, in October, 1922, the minutes state: "Motion to raise \$131.30 to reimburse gen'l fund. Motion to levy \$1,000 against assessable property for the gen'l fund. Motion to levy 2 mills for highway fund. Motion to levy \$1,000 for lighting fund. Motion to levy \$200 for poor fund."

Law enforcement also was an important consideration during the early years of the village. The first mention of a marshal was the appointment of Henry Heywood, in May, 1909, at \$25 per year. In 1913, the board voted to buy a coat and cap for the marshal. To further equip him, the board voted in 1928 to furnish him with a billy. At this time, the salary was \$1 per day.

In July, 1927, the board decreed "that we buy new mattresses for the cell and paint the cells." By June, 1935, the board probably decided that having its own jail was not necessary, for the minutes note "the discontinuance of the use of the jail."

In 1912, the first mention is made of numerous people being placed on the black list for one year. In severe cases, people were placed on the county's black list. This list, placed in every establishment serving alcoholic beverages, forbade anyone serving the black-listed person any drinks.

By 1912, fire fighting was a concern in the village, according to the minutes. The May, 1912, minutes report that "two

men were appointed to look after the ladders and pails." In June, the board "bought the fire bell of Watrous Engine Company." In July, the board purchased "the Howe fire engine."

In May, 1914, a meeting was called to organize a fire department. At this same meeting, the board authorized the purchase of 100 feet of cotton fire hose. In December of the same year, a concrete reservoir 18 by 16 by 14 feet was built to hold water for fire protection. William Larson was directed to organize the fire department.

During the 1920s, improvements to the fire department are noted. In December, 1925, a chemical fire engine was purchased for \$686. Following this, the room in which the fire department stored its equipment was ordered heated.

In 1916, the minutes show the clerk being authorized to buy a flag for the village hall. These minutes also mention the village borrowing money. Authorization was given "to borrow \$400 to meet current expenses."

Progress of a different sort is noted in 1919 when "motion was made and seconded that we give the right to the Wisconsin Traction, Light, Heat and Power Company to furnish electric power to the village." The November minutes state that the village was to start with a 10-light system. Evidently, the firm never pursued its right because in June, 1922, "motion was made and seconded that we accept the return of light permit and contract from Wisconsin Traction, Light, Heat and Power of Appleton." Later that month, "motion was made to raise \$2,100 in favor of the Calumet Service Company to help build an electric power line to Stockbridge, \$2,100 to be

paid when current is turned on." In August, Calumet Service was given the franchise to build and maintain an electric power line in the streets and alleys of the village. The wiring of the village hall for electricity was completed in 1922.

Another major improvement was begun in 1922. In December, a resolution was passed requesting the county to extend the trunk line through the village to the lake.

The July, 1925, minutes report the issuance of licenses to soda bar proprietors. In 1924, the same people had been issued liquor licenses. Prohibition had come to Stockbridge. These soda licenses continued until 1933.



Highway improvements

The early 1930s saw the paving of State 55 through the village.

The road situation was changing in the late '20s and early '30s. In June, 1926, an ordinance was passed establishing an arterial highway on Military Road and Lake Street. Drivers were requested "to keep to the right of the dummy intersection of State Highway 55 and Lake Street." Nine street lights were added in 1927 to the 10 already in operation. In February, 1932, upon request of the abutting property owners, Military Road was paved from the "south line of Mert Hawley's property to the north line of the

public school yard." The new paving was paid for by each property owner.

A crop report filed in 1936 by Assessor William Engel notes the presence for tax purposes of 11 tractors, 41 horses and mules, 168 milk cows, 935 laying chickens and 88 people living on farms in the village.

The minutes of August, 1937, note that the clerk was "instructed to get in touch with Richard Oudenhoven and buy lot 23, Sunset Beach, for \$200 for street, park and bathing purposes." The land was purchased in October of that year. In 1942, the board authorized the digging of a well at Sunset Beach and leased the land from Lewis Gerhartz on which the bathhouse is located at the Village Park.

With the arrival of the 1930s, the village was on an economy move. The clerk was "instructed to write the Wisconsin Public Service Company to cut out five lights and traffic light, to change two 500 watts to 200 watts." A motion to initiate a special gasoline tax to "be placed on the bridges on Davis and New streets" was noted in the minutes of June, 1934. The Great Depression had hit the village. Records show the board extending the deadline for tax payment without penalty every year from 1933 through 1938. The minutes contain numerous references to "orders being drawn," payments made, to people out of the poor fund.

Something new arrived on the scene in June, 1941. The minutes "direct the president to appoint someone to take care of car licenses. The fee being 10 cents a vehicle." In 1947, the clerk was instructed "to order identification cards for minors." Neither of these items ever was found again in the minutes.

In 1945, the only challenge ever mounted to the village form of government took place. In July, a resident "presented to the board an application for the dissolution of the Village of Stockbridge." Seventy-five names were on the petition. A special election was conducted to determine the fate of the village. On Aug. 28, 1945, 164 ballots were cast on the question: "Shall the Village Corporation of the Village of Stockbridge, Calumet County, Wisconsin, be dissolved?" One hundred thirty-two citizens voted to retain the village, while only 32 favored dissolving it. The village lived on.

In March, 1946, the president appointed a committee to see about purchasing the Legion Hall. According to those who remember the building, it had been named the Modern Woodman Hall and Roller Rink in the past. This building was located where the present, old village hall stands. It later was to be moved to the Legion lot, north of the current post office. The motion "to buy the Legion Hall for the village community" is found in the April, 1946, minutes. The minutes do not, however, mention the actual purchase of the building or a purchase price.

In November of the same year, the board authorized spending \$100 for youth recreation at the Legion Hall. In 1949, the board adopted a proposal "to purchase part of lot 84 that is the lot directly south of the Legion Hall and . . . agrees to lease said lot to the American Legion for a term of 99 years. The purpose of this transaction is to provide recreational facilities for the people of the community."

November, 1941, brought a change to the fire department. The motion was

passed that “the wheels on our present chemical outfit be cut down and mounted on rubber tires.” In July, 1948, a motion was passed that “outside the village, fire calls should be assessed \$75 maximum.” The board in 1949 authorized the expenditure of \$300 for additional fire fighting equipment. Later that year, the president and clerk “were empowered to sign an agreement with the town regarding amounts each will pay toward purchasing and maintenance of fire fighting equipment.” November of 1949 brought the election of a fire chief and assistant. The contract between the village and town “establishing and maintaining a volunteer community fire department” was signed in February, 1950. In May, 1950, the chief was authorized to install a fire alarm switch in the telephone building.

In August, 1950, the village voted to build a 40,000-gallon cistern for the fire department. A new fire siren was purchased in 1953, while 1954 found the town and village boards agreeing to drill a well. In 1955, they authorized the purchase of a 1,000-gallon capacity fire truck. The cost of this truck was \$1,465, with \$525 for equipment. In keeping with this modernization, the board voted to sell the old wooden ladders in August, 1955. The current membership quota of 40 volunteers was set in October, 1957.

The Village Park began to show some improvements in the '40s and '50s. A motion to wire the bathhouse at the park was approved in 1947. Permission was granted in 1951 to a resident to “excavate that part of lakeshore at west end of road leading to the Village Park so that boats may be launched with ease.” The following July, the board voted to build and install a pier for the Village Park.

Street changes are seen in the minutes

for the 1950s. The board accepted the deed for the north end of Union Street in 1955. January, 1957, found the board investigating curb and gutter and sewer problems. Bids were asked for curb and gutter on Lake Street in February, 1957. The minutes of August, 1959, state that additional land was being purchased to extend New Street.

In June, 1957, the first reference is made to legal advice being sought concerning sanitation problems in the village. The preliminary plans for developing a sanitary district occupy most of the discussion during late 1961 and early 1962. The October, 1962, minutes note the passage of a resolution to put a referendum on the ballot concerning sewer and water in the village. The minutes of 1963 show the records of numerous special meetings being conducted to hammer out the dimensions of the new sewer district, to purchase land for the construction of the plant, to let and accept bids for the construction, and to choose a governing body for the sanitary district. The June, 1963, minutes record the acceptance of a federal grant of \$22,770 to help defray the cost of the implementation of the “order of the state Board of Health to construct a suitable sewage system.”

Other action during the 1960s finds the board accepting the south portion of the Village Park road, now known as Paramount Drive, in 1965; authorizing the installation of curb and gutter on S. Military Road in 1965; and approving the installation of curb and gutter on E. Lake Street in 1968.

April, 1969, brought the first addition to the property size of the village. A portion of lot 87, north of the original village, was

annexed to it upon "request of all of the electors residing in the territory and all owners of land in that area." In January, 1973, a petition was presented from George Hostettler to annex that portion of his land, lot 20, that was in the town to the village. The board approved that annexation.

The minutes of the village reflect some of the problems being faced by the joint school district in the 1960s. In March, 1967, "The board went on record to be in favor of unanimously backing the high school district and keeping it intact." A letter, advising it of the position of the village board, was sent to the Cooperative Educational Service Agency.

The 1960s and 1970s found the board passing a variety of ordinances reflecting the changes in the community. A zoning ordinance was followed by ones regulating mobile homes, snowmobiles and dogs. A curfew ordinance was written, as well as one regulating traffic and parking. Recent ordinances added by the board assign house numbers and control traffic at fires.

A major project was begun through the joint efforts of the village and town boards in 1969. A committee was formed

Village and town offices

The Town and Village Community Hall and Fire Station was built in the early 1970s near Legion-Firemen Park. The lights on the baseball field at left were donated by the Legion and firemen.



to investigate the possibility of constructing a fire station and community hall. Land was obtained from the Park Corp. in 1970. Bids were let in October, 1970, and contracts were awarded with a total expected cost of \$52,810. Work was completed in 1972 on the structure, and an open house was conducted on Aug. 20, 1972.

The early 1970s brought almost constant interaction between the village board and the state Department of Natural Resources. The DNR charged the village with polluting Lake Winnebago and ordered the installation of chlorination equipment at the sewage plant. The board opposed the order as unnecessary and fought it through numerous court battles. During 1975, the board agreed to pay a small portion of the penalty to settle the matter. The sanitary district joined with the engineering company and lawyers to meet the penalty.

In 1972, the board initiated a garbage collection system for the village. In 1973, discussion was begun on the purchase of a new fire truck. The truck was ordered and delivery was made in July, 1975. Also in 1972, the board approved the installation of curb and gutter on Union, Enterprise, Church and School streets upon the request of the property owners on those streets.

From a population of 333 in 1908 to more than 625 today, the village has grown despite its problems. The first tax generated was \$150 to meet incidental expenses. In 1976, the village had a budget of \$106,886.70. This included schools, county and state assessment, and local expenditures. In 1976, the village anticipated expenditures of \$35,565, of which \$1,414 would have had to be raised by taxes if a surplus had not been available.

The sanitary district and its problems of finance probably are the major areas of concern in the village today. A good deal of time spent by the officers now is devoted to answering inquiries and meeting the requirements imposed by the state and federal governments.

Residents hope that the future does not bring any problems or difficulties greater than those faced in the village's first 72 years. The village remains a close-knit community of people willing to help each other.

Officers in 1980 were: George Hostettler, president; Mary Muellenbach, clerk-treasurer; Charles Vanden Boom, Sylvester Penning, David Sugden, Tom Patenaude, Paul Karls and John Karls, trustees; and Robert Schroeder Jr., police officer.



People long ago believed in recycling, too, but they didn't call it that. When a cotton shirt wore out, it was used to make patches. When the patches had patches and couldn't hold a thread any longer, the shirts went to the rag bag.

Clean cotton rags were in demand by the paper-making industries. All worn-out cotton was saved. A full bag probably brought a quarter.

Pieces of iron and parts of old, used machinery also were bought up.

The old wood range baked our bread and spoiled us with cookies and coffee cakes. It made schaum tortes and angel food cakes without timer or oven control. Some had thermometers, but in the early ones, the heat in the oven was tested by browning a piece of wrapping paper. It made roasts and baked beans and all the foods now baked in ovens.

Youngsters — cold after their hike home from school or after playing or working outside — sat near the stove and opened the oven door to warm their feet. Mittens and wet clothes were dried on the oven door, and boots and shoes were heated there. Bedrooms then were without heat, so children many times dressed around the kitchen stove, or the dining room stove, warming their clothes before they put them on. The stove also heated bricks to warm the beds at night.

The wash tub was set near the wood range and partially filled with water. All took their baths in the same water, the youngest ones first and up through the oldest in the family. Every now and then, some water was spilled and fresh water was added.

When lambs and piglets were born, and it was too cold for them to survive, they were brought into the house in the wash tub to be kept warm in front of the stove.

In the 1930s, Stockbridge's baseball team traveled to games in an open truck. One day, Joe Hemaier was hauling the team in his cattle truck. On the way over, a bumblebee found its way into the truck. The bee buzzed some fellows and stung another and finally got around to Crash Hemaier, the catcher. Crash feared nothing. He took his catcher's mitt, knocked the bee to the truck bed floor and picked it up and ate it.

The Need to Know . . . the Right to Learn

Stockbridge's earliest settlers knew the importance of book-learnin'.

And many saw to it that their youngsters were exposed to more than the basics in front of the fireplace at night after chores were finished.

They set up schools and sent their children off to learn reading, writing, arithmetic, the physical and social sciences . . . and much more.

* * *

The School District of Stockbridge — like many others in the nation — had humble beginnings: the little, one-room school-house. It was here that native-born American children of Indian and Yankee ancestry met children born of Irish and English and continental European stock. They studied, played and walked back and forth to school together — and made friendships that transcended backgrounds sometimes steeped in historical enmity.

There was in Stockbridge a rich ethnic mix. The 1905 census shows black, Indian and all sorts of ethnic whites in the area. Each contributed something to the making of America right here in Stockbridge.

The “meat” of this chapter was obtained from minutes of school meetings recorded by the clerks of the old schools that are now a part of our public school system.

The one-room school disappeared from our landscape nearly 30 years ago. But some graduates of those schools and some teachers who developed their teaching skills there still live in the area. Their memories were tapped for more information.

The earliest minutes recorded were from the late 1860s. The fly leaf on one book for meeting notes reads: “Designed to establish a uniform method of keeping the records of the district board, as required by the latest school laws of the State of Wisconsin.” Wisconsin passed a law in 1863 specifying that a district clerk should keep the minutes accurately, etc. So a pattern was established whereby minutes of school meetings were faithfully recorded and passed from clerk to clerk and kept in their homes until the next annual meeting.

Those early board members were quite frugal. They had little money, but they possessed strong wills and determination to create what they thought was best for their children.

School was conducted in two terms. Often, the small children attended the spring term because the winter walk was too dangerous.

One woman remembered her father saying: “I went to school in the summer when I was little until I got the hang of sounding out the words. I learned to add and subtract. Then I had to help my pa because I was the oldest boy. I went back

to school in the winter terms. One year, I got the hang of multiplying, another winter I got the hang of dividing, the next year it was fractions. When I got the hang of decimals, I stopped going to school. In between times, there was Catholic catechism lessons and Bible history, so I went to that and got the hang of reading German. Whatever else I learned, I picked up reading the newspapers and stray books that fell my way.”

The One-room Country School

Besides the village school, one-room country schools dotted the Town of Stockbridge. These were districts 1, 2, 4, 5, 6, 7 and 8. There also was a ghost district (No. 9).

These schools were administered by a board of three members, who met as they saw fit during the school year. They were accountable to all interested residents of their district at annual school district meetings, conducted in accordance with the law. District policy was established by the electorate, and it was the duty of the board to carry out the wishes of those voters.

When Wisconsin was frontier country, the annual meetings were in November. Later, they were changed to July. The November meeting preceded the winter term in the days when winter and summer terms were taught. Special meetings were called to discuss particular problems.

Teachers were hired by the board. Early school minutes reveal that the district specified whether it wanted a male or a female teacher. Requirements to teach — and personal investment to teach — changed from time to time, depending on the law.

Before there was a high school in the community, institutes were conducted to enhance and determine the qualifications of the teachers.

An account in an 1872 Chilton Times-Journal reports: “A Normal Institute, to continue four weeks, will be held in the county commencing August 19th at Stockbridge Schoolhouse in the Village of Stockbridge.”

At one institute, one teacher got a certificate to teach, based on the following grades:

Orthoepy (standard pronunciation), 53. (Pronunciation probably was stressed because of heavy immigration from continental Europe.)

Orthography (spelling), 69.

Reading, 85.

Penmanship, 94.

Mental arithmetic, 60.

Written arithmetic, 43.

English grammar, 56.

Geography, 69.

U.S. history, 69.

Theory and art of teaching, 95.

Constitution of the United States, 76.

Constitution of Wisconsin, 64.

William B. Minnighan, superintendent of schools in Calumet County, wrote to the state department in his annual report in 1875 regarding the local high school: “The whole teaching force of the county will be rapidly strengthened.”

The practice of conducting institutes continued after high schools were established. Toward the early part of the 1890s, grades of teachers no longer were recorded in the school records.

The teacher in the one-room school also came under the professional supervision of the superintendent of schools in the county. This was an elective position. He was accountable to the county voters. His job was to establish professional goals and to check qualifications. He had a supervisor to help implement objectives. The supervisor checked performance and guided teachers who asked questions.

Children in the Town of Stockbridge did not pass simply by the “say so” of the teacher upon completion of the eighth grade. The superintendent of schools administered tests. Pupils in the town went to the courthouse to write the tests. The supervisor came to the village to administer the tests to local youngsters. As late as the 1940s, the supervisor went to each school to administer the county tests.

When the schools reorganized, some of them handed in minutes dating back to 1867.

Country School Teacher

How did the one-room teacher function? How “in-depth” could she be? She often asked these questions herself.

Her pupils varied in ability and age, and were enrolled in grades 1-8. The number of pupils in each grade fluctuated. She had to adapt the best she could under this situation. The supervisor helped her analyze problems and work out objective solutions.

The teacher generally arrived at school around 7 a.m. Until the 1940s, she often started her own fires and saw that the school was supplied with water. This was carried either from the neighbors or from a well on the school grounds. It wasn't uncommon for the ink to freeze in the inkwells overnight during the winter term.

Since there was little or no duplicating equipment, the teacher used the blackboard in the morning to remind children of their assignments when they arrived. This work was done before 9 a.m.

Instruction began at 9, with music and reading lessons lasting 15 minutes. Recess called for more attention to the stove, maybe more water, supervising the playground, maybe more blackboard work. Generally, more first and second grade reading and arithmetic followed recess. Lunch time meant supervising the children's lunch and their playtime, answering questions and helping those who had problems. The afternoon was spent on language, social studies, geography, history, health and hygiene and whatever was mandated by the county superintendent.

Children who completed their assignments sooner than the rest of the class functioned as teacher's aides, helping the younger ones with arithmetic, spelling, word recognition, phonics, and the general chores of maintaining the school.

The school day ended at 4 p.m. The children headed home, and then the teacher swept and dusted. She went to her boarding house and did her school work at night.

At Christmas time, most districts looked forward to a Christmas program. Often,

young people wanted the teacher to direct a play and she was expected to respond affirmatively. If she needed equipment beyond what the electors budgeted the previous summer, she conducted card parties and other fund raisers to help pay for anything from maps to encyclopedias.

Fortunate was the teacher who had electric lights, a well, a wood shed, a basement and a furnace.

How well did she do? The best she knew how within the time allotted.

* * *

Gleanings from the district minutes provide an idea of what made those old schools “click,” how they were managed (and by whom), and how they faced successes and failures, challenges and adversity.

Columbus School Dist. No. 1 (Quinney)

(Available minutes (1934-51))

On July 9, 1934, director William Krebsbach was authorized to visit some districts where “indoor accommodations were had and find out expense of installing same.” It was the depression and board members were extremely careful about spending.

A year later, the board gave its approval to a request to buy a piano and a new flag. It was empowered to “look after the repair of the furnace,” and each school board member was allowed \$3 to attend a school board convention.

On July 12, 1937, the board was authorized to purchase more land, if possible.

A year later, the purchase of a fence and a flag and repairs to the roof and floor were approved. “All incidental repairs to be left to the judgment of the school board.”

The board, on July 13, 1942, was given power to borrow money for drilling a well, if necessary. The well was drilled.

The furnace gave out in 1944 and the board approved installation of a new one at that year’s annual meeting. It also was decided to paint the building.

A decision “to wait with toilets for another year” was made at a special meeting on Aug. 12, 1947.

The last minutes were recorded in 1951, when the district joined Stockbridge Integrated School Dist. No. 1.

The Columbus School district probably kept the best equipped one-room school in the area. It had a basement and outdoor plumbing and provided for a well, even though water was available nearby. It had electric lights. It paid \$1 per month to Wisconsin Public Service for lights in 1934. The rate was still \$1 in 1935. There also were expenditures for kindling and coal. (Fires would be banked to hold until morning when coal was used.)

The building at Quinney is now the Schwartz apartments.

Marquette School Dist. No. 2

The clerk’s minutes — dating only from 1947-51 — were turned over to the consolidated district.

On July 14, 1947, the board was authorized to “investigate wiring and



Marquette School — 1910

Pupils posed in 1910, from left, back row: Tom Quinney, John Doxtator, Harold Porter, Gaylord Brand, Verla Bowman, Ruth Youmans, Mildred Stevens and Belle Ritzke; second row: Douglas Stevens, Charlie Doxtator, Adeline Winkler,

Mary Ecker and Myrtle Fuge; and first row: George Doxtator, Bill Doxtator, Euthenta Bloom, Lillian Youmans, Oryl Bloom, Marian Brand, Edith Bowman and Nila Bloom.

lighting the schoolhouse.” More than two years later (Dec. 14, 1949), the board still was considering plans for electrical service.

“One plan of service was, namely, Wisconsin Public Service Corp. would furnish the necessary poles and wire, up to 500 feet free, and the school district would pay for the remaining 1,100 service feet at 22 cents a foot.

“This cost would figure out to some \$246 or more, with 10KWH at \$2.40, plus the prevailing surcharge.

“The second plan of service being 40KWH of power to cost \$3.60, plus the prevailing surcharge, for a period of 36 months.”

The board accepted the second plan. (Discretionary powers often were

delegated to school board members in later years. In the early periods, according to the minutes, districts were more specific in their orders to the school board.)

The first light bill — \$15.70 — was paid on May 4, 1950.

Although the minutes are few, there are other interesting records from the early days of this district.

The district treasurer’s report shows a “balance from last year (1867) of 34 cents.” Senior citizens whose parents went to school in this area remember a school named “The Little Red Schoolhouse,” situated east of State 55 on what is now the Kolman property, bought from Claude Gerhartz. It cost \$366.44 to operate the district school in 1868, with \$255 going for the teacher’s wages.



Marquette School — 1932

Teacher Gladys Meyer, far right, posed with her pupils, from left, back row: Ila Pilling, Dorothy Durbin, Earnest Ortlieb, Marcella Doxtator, Jerome Doxtator and Margaret Freund;

second row: Donald Ortlieb, Bernadette Durbin, Gerald Freund, Shirley Parsons, Earl Smith and Marvin Doxtator; and first row: Bernice Durbin, Paul Ecker and Elsie Ecker.

In July, 1891, it cost \$1 to record the deed of a new school site and \$2.50 to survey the school site. The site itself cost \$71.82. The site and building (on the north side of Artesian Road) belong to Charles Hemauer today.

The old building site was not owned by the district, but leased for \$1.66 a year from Henry Wiley. The new brick school cost \$823.66 to build, \$40 to dig a well, \$4.50 to haul stone for the well, \$10.25 to "stone out" the well, \$1.25 for digging pits and placing outhouses over them and \$3 to haul outhouses and wood from the old school site. The pump cost \$11.50, and 213 pounds of fence wire and two days of work for building the fence amounted to \$18.04. The teacher's wages had been \$35 per month in

1891-92, but were reduced the following year to \$33.

The district recorded \$37.40 "lost at Kersten Bank" in 1902. The cost of operating the school that year was \$322.70.

On Nov. 4, 1912, the district purchased 36 steel, automatic seats for \$102.75. No mention was made if these were single or double seats. At that time, pupils usually sat two to a desk.

George Hemauer sold the district 100 pounds of sweeping compound for \$2 on Oct. 12, 1917. Twelve cords of wood cost the district \$66 (and \$2 to put it in the shed) in 1929.

The last minutes are from 1951. The

following year, pupils were transported to Stockbridge Integrated School Dist. No.1.

Francis Scott Key School Dist. No. 4

Clerk R. Buxton used excellent ink. His minutes are as clear today as if they had been written yesterday. His English is correct, his spelling is flawless. He recorded all the school's business, leaving nothing to the imagination.

In 1868, there were 73 pupils in the one-room school and the teacher, Harriet Mc Lean, was paid \$20 per month. The board voted on Aug. 31 of that year to have a three-month winter term and a five-month summer term, with a vacation of two or three weeks.

On Aug. 30, 1869, "A site for a schoolhouse on the farm of R. A. Buxton was accepted and one dollar was voted to pay for a lease of said ground as long as it was used for that purpose," Buxton's minutes show. The site was on today's Kenneth Head farm, the "southwest corner of the pasture lot on the ledge."

The minutes continue: "There should be a schoolhouse built this fall and the material should be brick. There shall be six hundred dollars raised by tax to build said schoolhouse this fall."

All of this was decided at the annual meeting.

But then, on Sept. 6, 1869, a petition was filed for a special meeting. Apparently, there was some opposition to the site on the clerk's property. "We, the undersigned electors of said district, would most respectfully ask that a special meeting of the said school district be called for the purpose of voting on the

location for a site for a schoolhouse and to raise the money for building the same, and you will much oblige!" the petitioners wrote. It was signed by Enos McKenzie, William Ricker, Michael Fitzgerald, Thomas O'Toole, Enoch Mc Kenzie, Ransom Balch and Silas Watson.

At the next meeting — Sept. 11, 1869 — it was "resolved that we change the site located by the annual meeting on lot 98 back to the old site on lot 99." Sixteen voted for lot 99 and 15 for lot 98.

And so, it was settled that the school be located on the northeast corner of lot 99, fronting on Military Road. The vote of the annual meeting to raise \$600 was rescinded, 22-10. The electors voted to raise \$400 "by tax this year and borrow the balance."

The issue still wasn't settled, however. On Sept. 13, 1869, signers Allen, Comerford, Snyder, Hubbard, Balch, Ellsworth Bartlett, C. and Fred Dorn, and Mathnos petitioned "that you call as soon as practicable a special meeting for the purpose of reconsidering or rescinding the votes and all the proceedings taken at the last annual meeting and to rescind the votes and proceedings had at the special school meeting held Sept. 11, 1869, and for the purpose of voting upon the question of dividing said school district."

All didn't go smoothly at the next special meeting on Sept. 20, 1869. "L. Minor and Wm. Ehlers, in presenting their votes at the special school meeting (on this date), were challenged by Enoch Mc Kenzie as to their qualifications as voters and made oath to the chairman that they were both qualified according to law to vote in School District No. 4," the minutes read.

Twenty-two people voted to divide the district and 26 voted against division.

Then, in January, 1870, a warranty deed was given by John Comerford to the district for \$60 for land "west on the north line of said lot 99." The issue finally was settled, and the district could set about building its school. Buxton's minutes are quite descriptive about the building specifications. In fact, his minutes are the only Stockbridge area instance in the 19th century in which are recorded:

"There is to be a heavy O. G. cornice of the Doric style, with sections according to the draft and plan drawn." These have never been removed by Mr. and Mrs. Otto Meyer, who bought and remodeled the old schoolhouse and live in it today.

"The school room is to be finished according to plans drawn, with good seats, good suitable backs, a good top put on each seat for writing, with a shelf in each seat to put books, etc., on. There will be three places made for blackboards." The district was to pay the carpenter \$200 for all his work and the school district was to furnish materials, which amounted to \$617.06.

According to the board minutes of April 24, 1875, "The treasurer wished to hire (name omitted), who had been refused a certificate for lack of moral character. The other members, declining to hire her, engaged (name omitted) at \$20 a month."

On May 22, 1878, the board approved these textbooks: Harvey's grade school speller, 15 cents each; Harvey's primary speller, 12½ cents each; and Eclectic Geography No. 1 and No. 2 for 45 and 90 cents each, respectively.

It wasn't always easy to get all the board members together for a meeting. "The hour of meeting (on March 17, 1888) was so rainy that none of the board attended," Buxton wrote. He himself was sick on the date for which he had set the next meeting, and could not attend.

On July 3, 1893, 11 people came to the annual meeting. The secretary (clerk) was up for re-election. A Mr. Fitzgerald received nine votes; C. Hatch, one vote; and R. A. Buxton, the incumbent, only one vote. The minutes read: "Resolved, that we give Mr. Buxton a vote of thanks for his services as clerk for 25 years."

Buxton had hovered over this school, advancing his own money for the purchase of supplies until tax time, for 25 years, according to his minutes. He was articulate; his vocabulary was the type one might not expect to find on soil that needed clearing. He must have had a lot of drive. His handwriting was still legible when he lost the vote, but there were signs of the written word being less steady. Never again were the minutes so colorful. It took another 25 years to have minutes with such good grammar, spelling and legibility.

A study of the list of teachers employed in this district from 1868 to 1921 shows only two teachers whose ancestry might have stemmed from continental Europe. The other names are either Yankee or Irish. In 1897, Emma Jochimsen taught here, and in 1906, Marie A. Luedecke.

On May 15, 1897, balloting for or against dividing the district brought these results: for dividing, 7; against, 38. The electors directed the board to build two outhouses of brick, with steel roofs, at the July 2, 1906, meeting. A well was needed in



Francis Scott Key School

Classmates gathered with their teacher for this undated photo. They are, from left, back row: Carl Levknecht, Oscar Hostettler, Alice Barrett, Harriet Levknecht, Helen Anderson, Lucille Hostettler, Olga Hostettler, Miss Tillie Davies (teacher) and Florence Comerford; third row: Herman Lintner, Andrew Friedauer, Paul Comerford, Robert Hostettler, Charlie Peterson and Jack Campbell; second row: Ruth Hostettler, Mary Head, Bridget Head, Ceil Nickel, Carrie Peterson, Anna Friedauer and Margie Carney; and first row: John Carney, Jerome Campbell, Gerald Campbell and Ray Campbell.

1910. The vote at the July 5 annual meeting was nine in favor and one against the well. The board was instructed to procure a well “as cheap as they can, and it should be ready for the beginning of the school year.” The bill was \$85.44.

The next year, the board passed a nine-month school term, not specifying winter and summer terms.

On Nov. 11, 1950, district residents exerted their right, according to law, to have their children “transported to school by conveyance at the expense of the public.”

July 9, 1951, marked the last board meeting of Dist. No. 4. It then joined Stockbridge Integrated School Dist. No.1.

Robert Morris School Joint Dist. No. 5

Towns of Stockbridge and Chilton
Besides seeing to general matters of textbooks, equipment and cleaning, notice is

made in this district’s minutes that “any breakage by children, either accidentally or intentionally, would be at the expense of the parent.” That ruling came at the annual meeting in July, 1938.

World War II meant teacher shortages for many districts. The minutes for Aug. 23, 1945, report that the clerk apprised the electorate of the condition facing the board in trying to find a teacher. The board decided to make arrangements with Stockbridge (the village) to transport children there if it was impossible to get a teacher. In 1951, this district, too, joined Stockbridge Integrated School Dist. No.1.

Dist. No. 5 had a well, a wood stove, a wood shed and outdoor toilets, but no electric lights. The custodial care of the building fell to the teacher. When it joined the integrated district, the lot on which the school stood reverted to farmland because the land never had been purchased.

Samuel Tilden School Dist. No. 6

In flawless spelling and legible penmanship, Clerk Lewis Myrick faithfully recorded the wishes of the residents of Dist. No. 6.

In September, 1868, the district voted to order 10 cords of wood — either maple, iron or hickory; established a winter term of four months, taught by a woman teacher; set the three-month summer term, beginning on the first Monday in May; and voted to return to the treasury the money of the wood fund “above what was paid out last year.”

That last item indicates that a school existed before 1868. There were 37 youngsters in school.

On Sept. 26, 1870, the board voted to raise \$12 to pay school officers to visit school one day a week at the rate of 50 cents per week — the clerk first, the director second and the treasurer third — to make a record of their visits and the date of the same, with signature.

Names which turned up frequently in school business were Myrick, Martin, Harsh, Winter, Diedrich, Ware, Reif, Winkler, Wire and Clifford.

Three board minute entries in 1868 and 1869 mark Tilden School as a leader in academics. No similar remarks for other schools were found. Of the teachers, the board said they “taught a good school” in 1868; “taught a very good school” (winter term, 1869); and “taught a first rate school” (spring term, 1869).

Records between 1881 and 1909 are missing. Then, at a special meeting on Nov. 13, 1909, the “go-ahead” was given to build a new schoolhouse. It would be financed by \$500 to be raised by taxation and \$1,000 to be borrowed and paid off at \$500 per year, with 4% interest.

A motion to sell the old schoolhouse to Thomas Mortell for \$100 was approved in July, 1911. This became the Mortell home. The electorate also voted to build a 12- by 16- by 8-foot wood shed for \$195.

A nine-month school term was approved the next year and the old outhouse was sold for \$4.

The minutes between 1934 and 1951 read much as do the minutes of other districts of the time. The board and electorate paid great attention to keeping the

school room painted. Someone was hired to clean the school annually — to wash the windows and storm windows, if there were any; to scrub and varnish or put sealer on the floors; and to clean the toilets.

The daily housekeeping chore of keeping the floor clean after muddy boots and rubbers had traipsed over it and snow from clothes had dripped onto it was the responsibility of the teacher.

The district paid someone to provide kindling wood, but by 1946, it was buying its wood from Chilton Millwork, not from the local woodland owners. Coal was purchased in the form of briquettes arranged in paper packages.

The school had no well, but by 1951, the farmer across the road was paid to deliver water and start the school fire.

A look at the names of people who managed school affairs shows that language soon ceased to be a barrier for participation. Interested residents, regardless of European roots, felt capable of managing school business. Among the names in the minutes were Nickel, Bowe, Nennig, Reichwald, Daniels, Meyer, Joas, Thill, Breckheimer, Mortell, Daun, Andrews, Steinmetz, Winkler and Schommer.

The last minutes were recorded in 1951 when the district consolidated with the local school.

Districts 7 and 8

The ledge created a natural boundary in the Town of Stockbridge. The high, long, limestone escarpment created difficulties for man and beast to ascend or descend. It was natural that residents on the east

side of the ledge would look to Chilton as a shopping and community center. Their interest in school affairs followed their earlier habits of shopping and dealing in Chilton. These two districts, with some minor adjustments, joined the Chilton school system.

Minutes of their meetings were not available locally, however.

Dist. No. 3 The “Hub” of Today’s School District of Stockbridge

Elementary education in Stockbridge started in the Mission House, where a day school and a Sabbath School were operated.

The “Wisconsin Historical Collections,” Vol. V, quotes the Rev. Cutting Marsh, the Indians’ pastor:

“The day school was resumed last summer (1845) and was taught by a pious young lady. In winter, another was taught three months by a young man belonging to the tribe. He gave universal satisfaction. At the same time, he assisted in the labors of Sabbath, preaching one part of the day, and took charge of the Sabbath School. His name is Jeremiah Slingerland.”

By 1848, the authority of the Stockbridge Nation’s governing body was crumbling. White settlers gradually inched their way on to reservation lands — either by lease, by purchases which were challenged or by squatting.

In 1848, Wisconsin became a state and mandated the establishment of public schools.

An early abstract in the possession of Lloyd Karls states that the district bought

an acre of land south of the village for \$15 in 1849. That same acre was sold to R. S. Bennett for \$42 in 1864. The school officials who sold the lot were H. W. Dutcher, president of the district, and Rufus Thompson, director. This old school yard, where children played in the frontier country, today is the site of Karls Mechanical.

Stockbridge was in the midst of a population boom in 1864. An undocumented legend claimed that the Mission House again was used for school purposes at this time.

The site of the present public school complex on Military Road was purchased from Lemuel Goodell (our first assemblyman) for \$125 in the spring of 1867, according to records in the Calumet County register of deeds office. The land was to be used for school purposes — specifically Dist. No. 3 (Town of Stockbridge).

The earliest available records for Dist. No. 3 date back to Sept. 30, 1867. Those minutes show that George Peterson was elected to fill the term of Treasurer C. P. Skidmore, who had resigned on March 6, 1867. This indicates that a school had existed before this, even though the book of minutes preceding this one is lost.

The board voted at that September meeting “that school should be kept three months during the ensuing winter and five months during the coming summer.

“It was also voted to instruct the district board to have a vacation of four weeks during the summer term; and to employ one male and one female teacher during the ensuing year.” It is not recorded if this

was the first time two teachers were hired to teach school. The board also voted to build a school for \$500.

On Dec. 27, 1867, the board for Dist. No. 3 "met at the new schoolhouse. The schoolhouse was accepted from the contractor, Thos. Mc Lean (founder of St. Catherine and member of the state Assembly in 1864), as far as completed, except the plastering; the contractor agreeing to make good the plastering, wherever it may fail. The time for completing the work on said house was extended until April 15, 1868." There was no mention of the size of the building, or the number of its rooms.

The clerk was instructed to furnish lights for the use of the district in September, 1868. A month later, Mc Lean presented a bill of \$25 for his extra expenses in building the schoolhouse. A motion lost to build a sidewalk at the school, but later was reconsidered and \$100 was raised to build "a suitable board fence enclosing the site" and the sidewalk (probably of wooden planks). The walk later was replaced with gravel.

In July, 1869, \$100 had to be raised to build two privies and a fence between them. A motion was made and approved to take \$25 out of the privy fund to complete the school fencing.

In 1870, the district board was authorized to employ an assistant teacher for the intermediate department of the school during the winter term. The expense was not to exceed \$25 per month. (This is the time of the biggest explosion of population in the town, so adjustments in school matters were necessary.) The board was empowered to dig a well in the schoolhouse yard and instructed to get a "good Waupun Pump."

Teachers for 1873-74, according to the minutes, were J. C. Smith, Eliza Mc Lean and Helen Thompson. Tuition in 1874 was \$5 for a term of 12 weeks, and \$10 for the school year. No pupils were taken into the primary department.

Dist. No. 3 was well on its way toward the establishment of a high school program in the fall of 1875. A special meeting was called on Sept. 7 that year "to adopt the free high school system in this district," the minutes say. William B. Minnighan, superintendent of Calumet County schools, explained a new state law in regard to high schools to Stockbridge voters. The motion to establish the system carried by a narrow margin: 29-27.

Arranging financing "for high school purposes" got off to a rough start at that same meeting, the minutes show. A motion was made, seconded and carried to raise \$1,000 for high school purposes. But before the clerk's ink was dry, there was a motion to rescind that action because some electors evidently thought that was too much money to be setting aside for such a project.

Eventually, a motion was made, seconded and passed to raise \$800 for high school purposes. The calendar was set at "six months of high school or more" and eight months of school in the primary department.

On Nov. 11, 1875, according to newspaper articles, the school board decided to accept a course of study for a three-year high school. A Mr. Rait was instructed to establish any rules he considered necessary in regard to tardiness and the board would sustain him.

According to the "Statistics of High

Schools Aided by the State," there were 43 pupils and the school term was 120 days that first year.

In 1877, it was determined that the present school building was inadequate to meet the needs of the district and an addition was suggested. But that suggestion lost to a bid for a separate building — 24 by 30 by 12 feet. The job was let to the lowest bidder. The board voted to raise \$500 for building purposes.

A school term of eight months for each department was approved in 1880 and it was determined that the school should be run as a graded school, instead of primary and intermediate departments. The board also voted to ventilate the schools.

The names Prentiss, Carney, Bennett, Plumb, Rice, Wiggs, Howe, Millar, Skidmore, Goodell, Dutcher, Strasser, Heilemann and Aebischer were listed in board minutes for the early 1880s.

The purchase of a set of textbooks for the school was approved by the board in 1881. Among the books were Appleton Readers, Olney's Series of Mathematics, Brooks' Mental Arithmetic, Swinton's Spellers, Swinton's Word Analysis, Swinton's U.S. History, Swinton's Outline of World History, Kiel's Grammar and Composition, Bryant and Strasser Book-keeping, Loomis Glee and Chorus Book, Webster's Dictionaries, Harper's Geographics, Warren Physical Geography, Gillis and Rolf's Natural Philosophy, Cutter's Physiology and Wright's U.S. and Wisconsin Constitution.

The high school still was employing only one teacher in 1892. The term ran six

months. while primary and intermediate grades met for nine months.

Banks crashed in the early 1900s, and school districts suffered along with farmers and businessmen. The minutes of July 7, 1902, show that S. W. Scott had deposited \$750 in the German Exchange Bank of Chilton for School Dist. No. 3.

He had done so before July 18, 1902, when the bank failed. "Said deposit was in no way a fault or wrong on the part of said treasurer, who made said deposit honestly and in good faith," according to the minutes.

The German Exchange Bank made a settlement with its creditors for 60 cents on the dollar, 30% to be paid and 30% to be deferred payments by notes running 1, 2, 3, 4 and 5 years at 3% interest. The board passed a resolution stating that the district would assume the loss of the remaining 40%.

The board decided on July 6, 1903, to hire an assistant teacher for the new school year (to teach grades 7 and 8 and some high school classes), and to take up at the next annual meeting the issue of converting the school into a town high school under the township system. (Later notes showed no further mention of the town high school system.)

The next year, the three-year high school was expanded to a four-year program and a nine-month term.

By action of the board on July 10, 1905, the district was to "raise \$1,000 to raise the small building one story high. The building should be completed by Sept. 7, 1905." The board had been studying the



Early schools

Students posed in front of Stockbridge's grade school, right, and high school in about 1905. The old grade school building still stands today, just north of the present high school campus.

advisability of building a new school-house or repairing the old building to provide needed space. The latter option apparently was taken.

But by the time 1911 rolled around, the board again was considering a building program. Bids ranging from \$7,937 to \$9,507 were opened on Sept. 29 that year, but all were rejected. A few weeks later, the board signed a contract with Hans P. Knudson, one of the original bidders, to build the new schoolhouse. His earlier bid was \$8,078, but no record of the amount of the final contract for the brick building could be found. The binding on the book containing board minutes and other records for that period was not in good repair. Pages may have been lost. Records do show, however, that A. F. Elmergreen received the highest salary as teacher and probably was the principal during the time of building discussions, although no mention was made that he was consulted.

Stockbridge High — 1911

The students in this photo are unidentified, but the teachers are A.F. Elmergreen, wearing derby, and Fasthie Skidmore, upper right in back row.



Although the minutes of the meetings are fragmentary, many senior citizens recall that the construction of the new school (the present, old, brick structure facing Military Road) was a hotly debated issue. Meetings were conducted and discussions were open. The two, old, frame structures were severely overcrowded. (There was, as yet, no parochial school.) Also at issue was the placement of a steam plant in the building.

When it came right down to a vote on the building program, those in favor lined up along one wall to cast their ballots and the opposition lined up along the other side — that angry were some people. The vote to build, some senior citizens said, carried by two votes. However, there are no minutes to verify the legend.

As the building project progressed, minutes show the following financial notations:

F. L. Lindsay, part payment on plans, \$125.

F. L. Lindsay, balance on letting out bids, \$50.

Louis Heller, 100 yards of sand, \$100.

William Pingel, stone, \$131.25.

Cook & Brown, 150,000 bricks at \$8.25 per 1,000, \$1,237.50.

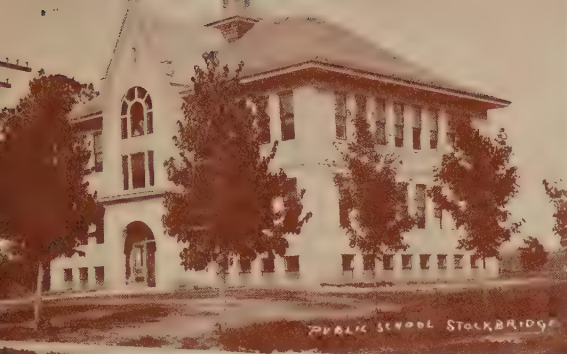
Hans P. Knudson, part payment on schoolhouse construction, \$2,000.

Hans P. Knudson, on contract for high school, \$3,000.

Ahern & Mc Coy, installing heating system, \$1,474.15.

Hans P. Knudson, building, \$750.

Five teachers were employed at this time. F. A. Schnuckl received the highest salary. He apparently was principal.



The new school

Newly built, Stockbridge Public School awaited its first students in 1912. It was built closer to the Military Road in front of the two old frame schoolhouses.

In July, 1912, the board was authorized to sell the old school buildings and stoves at public auction to the highest bidder, “if the bids prove satisfactory, and apply the proceeds to the heating plant for the new schoolhouse, with \$800 additional to be raised for that purpose.”

The old, frame high school building was moved next door (north), to the farm now owned by George Ecker Sr. It came to be used as a shed. The grade school building still stands directly north of the present high school. It is owned by Norbert Klapperich and Jim Bloomer. Both buildings had two stories. The old, frame high school accommodated grades 7 and 8 on the lower floor and the high school upstairs.

Today, the old, brick high school looks much as it did long ago.

Twelve years after it was built, the high school was wired for electricity. As a gift, the Class of 1924 presented a check for \$65 to the school board. A motion was made and carried that \$9.80 be added to the check and it was recorded in the minutes that the Class of 1924 paid for the electric light fixtures in the school.

Ghost District

The local school district responded to the ever-changing needs and values of the

community through democratic action. It added buildings and teaching staff, although slowly, as seemed appropriate at the time.

However, the Great Depression hit this community as it hit cities, towns and villages across the nation. It spared few.

Before 1933, the Wisconsin Legislature enacted a law which allowed land areas with a certain appropriation to form new school districts. The law was intended to extend educational facilities to those people who had started to move to the suburbs.

But what it accomplished was the formation of many ghost districts, which operated without schools. They elected school board members, paid their small token salaries, posted their bonds, kept minutes — but avoided the responsibilities of administering a school or concerning themselves with the expense of maintaining a school. These ghost districts sprang up throughout the state. They caused the destruction or near ruin of many functioning districts.

Stockbridge’s ghost district — No. 9 — was carved out of Dist. No. 3, an already small area. The present high school athletic field was part of Dist. No. 9. It swept east and north. Some farmers remained in Dist. No. 3.

Dist. No. 9 operated from 1933 through 1951-52, taking away from the parent district at least one-third of the original tax base.

The wounded Dist. No. 3, sorely hit by the depression, too, struggled on. It had to be extremely frugal to survive. Yet, in July, 1933, it replaced the school roof.

At the annual meeting in 1934, the board (No. 3) concerned itself with adding commercial subjects.

A year later, it arranged to have night commercial school. The minutes do not reveal when a full-time commercial teacher was hired, but one was employed in 1943 when Otto Meyer joined the teaching staff.

In 1945, the district had to evaluate its finances and its direction as a result of the hardship the ghost district caused.

According to the minutes, the Rev. Theodore Kersten, pastor of St. Mary Catholic Church, said Dist. No. 3 had three alternatives: close the high school, raise necessary funds by higher taxes, or hire nuns to teach the next year. (Nuns would accept salaries lower than lay teachers.) The voters were unanimous in their decision not to close the school.

On March 26, 1945, Kersten said the nuns would accept nine months' salary. The principal would receive \$1,500 and each of the others would receive \$1,250. This proposal was voted down.

In July, 1945, the board considered establishment of a bus route for the public high school and elementary school and the parochial school. A formal arrangement and routes to accommodate both public and parochial schools were worked out in 1952.

Home economics was added to the curriculum in 1950. A resident band leader-music teacher joined the staff in 1951. He worked with parochial school pupils, too.

On April 6, 1951, a special meeting was called to discuss reorganization of the school district of the town and village.

Reorganization

In 1949, the state Legislature created county school committees to incorporate all elementary districts into high school units. Until this time, individual high schools were maintained by districts whose electors at one time had moved to build, maintain and administer the schools. School districts in the outlying area which did not maintain their own high schools paid a tuition charge to the high school district each child attended.

From the beginning, it was the intent of the County School Committee and the state Department of Public Instruction that high school districts have sufficient enrollment to provide a well-rounded education. That led the County School Committee to believe that Stockbridge High School could and should be discontinued. Students would be transported to either Chilton or Hilbert, or the area would be divided and served by both of those districts.

The Calumet County Board of Supervisors was instructed to appoint six persons to that school committee, headed by the county superintendent of schools, Francis Flannagan. (That office was abolished in 1964.) With an eye toward the probable discontinuance of Stockbridge High School, village representation on the committee was passed over. Instead of having all the high school areas represented, members were appointed from Hilbert (3), Brillion (1) and Chilton (2).

This threw the committee strongly in favor of the areas which its members represented. Those schools immediately put buses into operation in the areas traditionally served by Stockbridge, placing each in a position to get its share of the Stockbridge district.



Lewis Gerhartz

George Hostettler

Harry Westenberger



Harry Ricker



Otto Meyer

The loyal residents of this community were outraged at the prospect of losing their high school. It had been among the earliest in the state, and the first in the county. They sought to do something about it.

At that time, Louis Heller was town chairman and Dewey Grothe was village president. Their positions as chief officials of the two municipalities automatically made them members of the Calumet County Board of Supervisors. Heller also had served as a Stockbridge school board member for some time. When one member of the County School Committee from Hilbert resigned because of poor health, Heller immediately saw a chance to get representation for Stockbridge on that committee.

He contacted Principal Otto Meyer, who contacted the school board (Lewis Gerhartz, George Hostettler and Harry Westenberger). They prevailed upon Harry Ricker to fill the vacancy — provided Heller and Grothe could get the county board to accept his appointment to the committee. Heller and Grothe were successful in getting Ricker accepted on the committee.

He served until 1964, when — through an act of the Wisconsin Legislature — the committee and the office of county superintendent of schools were abolished and Cooperative Educational Service Agencies were created. Stockbridge is in CESA No. 10.

With Stockbridge represented on the Calumet County School Committee, it

was a whole new ball game for the town and village. Ninety percent of the citizens rallied behind a movement to keep a high school in Stockbridge.

A committee was formed to call on the one-room schoolhouse districts to set up meetings to explain the situation. And a steering committee, comprised of interested and dedicated people from each district, including Principal Otto Meyer, was formed to lead the reorganization effort.

Steering committee members were: George Hostettler, chairman, and Leo Hemauer, Dewey Grothe, Clifford Mayer, John R. Leach, Lloyd Karls, Henry Arens, Leo Gerhartz, Louis Heller, Otto Ludwig, Martin Schomisch, Leo Cordy, Sim Schroven, George Holzer, Lyman Parsons, Harvey Heller;

The Rev. Theodore Kersten, Art Daun, Math Moehn Sr., Roland Bushman, Lewis Gerhartz, Harry Westenberger, Gib Hemauer, Dr. John Knauf, Sam Penning, Edgar Daun, Harry Ricker, Art Hemauer, Ronald Price, Frank Cordy, Justin Schumacher;

James Flatley, Al Daun, Frank Ortlieb, Marvin Ecker, John Schroven, Walter Joas, Herb Brantmeier, Elmer Diedrich, Math Moehn Jr., Al Schumacher, Vern Reichwald, Ted Meyer, Everett Grimm, Jake Heimbach and Jesse Poppy.

The enthusiasm of the steering committee, the school board and its County School Committee representative was high, and it permeated the area. Members met constantly for more than two years. Some worked on school problems two and three times a week. The steering committee periodically invited

people from the one-room schoolhouse districts to the meetings to discuss the advantages of a community-based school, an enlarged educational program and shorter bus routes for all children in the community.

The steering committee was a dedicated group. Members' expenses never fell on the taxpayer. Committee members dug into their own pockets to pay any expenses of publications and transportation.

Busloads of local people appeared several times before the County School Committee at the courthouse in Chilton to demonstrate their earnestness in maintaining their own educational structure.

The County School Committee eventually saw what effect closing Stockbridge High School would have on the community, and it reluctantly gave Stockbridge some consideration. Ricker's presence on the committee was working. Stockbridge was included in the committee's master plan.

The master plan had been requested by the state. In the plan, the Stockbridge "district" was bounded by the town line to the north, Hook Hill Road to the south, Lake Winnebago on the west and an area about a mile east of State 55 on the southern boundary and approximately three miles east of State 55 at its northern boundary.

This plan, approved by the state superintendent, created a spark of hope again for Stockbridge High School.

A law set forth steps for municipal boards to follow if schools plan to reorganize.

A petition, requesting reorganization, was prepared by the loyal citizens. There were counterproposals, but the petition

had gained such overwhelming support for consolidation that the boards of the Town of Chilton and the Town and Village of Stockbridge had no choice but to allow reorganization to take place.

So, by order of those three municipal boards, districts 1, 2, 3, 4, 5, 6 and 9 were consolidated in 1951 into an integrated system serving children in grades 1-12.

In the same year, a referendum of the entire area confirmed the order of the municipal boards.

Naturally, small adjustments of parcels owned by persons who wanted to leave the district or join it needed further consideration by the County School Committee.

The New School Board

On June 3, 1952, the first annual meeting of the newly created Stockbridge Integrated School Dist. No. 1 was conducted at the Legion Hall in the village. The following members were elected, one to represent each old district: Marvin Ecker (No. 1), John Schroven (No. 2), George Hostettler (No. 3), Math Moehn Sr. (No. 4), Martin Van Daalwyk (No. 5), Edgar Daun (No. 6) and Leo Hemauer (No. 9).

In executive session, that new school board elected Daun president, Moehn treasurer and Hostettler clerk.

The newly elected school board was authorized to dispose of the existing property of the old school districts. And it discussed building an addition to the existing structure.

Many incidental details had to be discussed to fulfill state requirements. Much

work still had to be done. A motion was made to proceed with plans for a gymnasium and additional classrooms. The motion was carried unanimously.

Building committee members were Lloyd Karls, Frank Ortlieb, Cliff Mayer, Alex Bodinger and H. P. Thill, chairman. This committee, the school board and the architect prepared all the plans for the first addition to the school and presented them to the electorate on Dec. 8, 1952.

The plans for a gymnasium with stage, home economics room, a science laboratory and an industrial arts room were approved as presented, 117-30. The new district bonded itself for \$115,000 for the construction project.

By July, 1953, 5.6 acres of land had been purchased and the building project was under way. The gymnasium and annex were dedicated on Dec. 28, 1954. The program prepared for the dedication included this paragraph:

"The people of this school district can be justly proud of this outstanding school building. Truly, this school system is a tribute to a community that works for the common good of all and a democratic way of life."

The addition was hailed as "an outstanding community achievement."

During the summer of 1952, it was necessary to plot the bus routes for the newly arriving pupils. Buses owned by Art Hemauer began transporting children from throughout the newly reorganized district to the public and parochial schools in September, 1952.

In 1952-53, a qualified gym teacher was

added to the staff. Gym classes met in the stove-heated Legion Hall. There were no showers for the girls and only a makeshift shower arrangement in the basement of the school was available for the boys. The annex building project solved these problems.

As enrollment increased, more teachers were added. Shop (industrial arts), which had been discussed for several years, became a reality in the fall of 1959. Also in the fall of 1959, Paul Dobias took over as administrator.

It became imperative in the mid-1960s that more space was needed. A special meeting was called for April 24, 1965, to discuss building plans for another addition and remodeling project.

The proposal caused considerable debate and rekindled reorganization and detachment issues which had long been put to rest.

District electors approved the project, however, by a vote of 401-147 and voted to sell \$200,000 in bonds to finance the building program. The addition and remodeling project included an administrative suite, an all-purpose room with nearby kitchen-storage area, a vocal and instrumental music department, kindergarten and elementary rooms, boys locker rooms and showers, a home economics room, an industrial arts and drafting department and expanded quarters for the library, business education-commercial department, the art department and girls locker and shower facilities.

The new and expanded quarters were ready in the fall of 1966.

Kindergarten was added to the curriculum a year later.



Stockbridge High — 1979

Additions to the old public school building stretch behind the structure. Additions were built in 1953 and 1966.

When federal funds and equipment became available to school districts during the administration of President Lyndon B. Johnson, Dobias was able to obtain science, audio-visual and commercial equipment for the district.

A summer reading program was initiated by the federal government and Audrey Volp, elementary supervisor, was appointed by the principal to be its coordinator. That program started in 1966.

Grace Ortlieb was hired as a remedial reading teacher in 1967 through a federally funded program.

The high school observed its 100th anniversary in 1975.

* * *

Stockbridge High School offers three primary types of courses: college preparatory, commercial and general. Thirty-eight course offerings at the high school level give the student a well-rounded educational background. Several special courses of study also are offered.

The Capstone Program is offered to students interested in secretarial work upon completion of high school. This

two-hour course meets five days per week. All phases of secretarial work are incorporated in the course.

The district also participates in the Brillion Vocational School Program. Member schools are Stockbridge, Brillion, Reedsville and Hilbert. The courses of study are the vocational type: power mechanics, industrial maintenance and agriculture construction. The program is open to juniors and seniors. The two-hour course meets five days per week. Students earn two credits each year for this course of study.

Special education students are transported to their classes at either Brillion or Chilton.

The school district has had the Title I Program since 1965. This program supplements the regular school program for the educationally disadvantaged. It involves children in kindergarten through grade 6.

Driver education is offered to students in their sophomore year.

The school has a developmental reading teacher who works full time with children in kindergarten through grade 3. The program originally began through the aid of the Title I Program.

Extracurricular activities available to high school students include soccer, basketball for boys and girls, baseball, wrestling, cross-country, yearbook, newspaper, student council, forensics, class plays and band and chorus. Participation in these extracurricular activities has increased in the last few years with the increase in total school enrollment. Approximate enrollment in 1980 for kindergarten through grade 12 was 350 students.

The board of education requires 24 credits for graduation.

The Board's Philosophy of Education

"The basis of our philosophy of education is an abiding belief in the worth and dignity of the individual and the democratic society in which we live.

"Education should be available to all children of all people, regardless of race, color, religion, economic status, residence, intelligence or any other individual difference, unless those differences interfere with the rights of others.

"Each pupil should have the opportunity to acquire the skills, knowledge and attitudes to secure his own well-being and to contribute with competence and responsibility to the making of any decision which will affect him and his community.

"Education should be sufficiently broad and varied to meet the needs of all. It shall include a basic general education and such specialized education as shall challenge the abilities and interests of each pupil.

"The school should identify those pupils who cannot be taught in the usual classroom situation and give leadership to the community in making provision for their treatment and their requirements for special education.

"At the end of his high school program, each student will have had the opportunity to either prepare for entrance into college, to prepare for further training in an adult vocational and technical school, or to have a salable job skill, and will have

had adequate guidance in making those decisions necessary to elect the best course to pursue.”

* * *

The Stockbridge High School staff for 1980-81, included:

Gordon Wagner, administrator; Lucile Pfund, psychologist; Phyllis Buruse, speech therapist; Sheila Piunti, business education; Kurt Hofmeister and David Klaeser, social studies; Linda Benyo, art; Charles Jarvis, music; Kathleen Feller, library; Martin Rudy, science; Rachel Sokolowski, home economics; Linda Arthur, mathematics; and Alan Wachtendonk, industrial arts. English, foreign language, physical education/health, guidance, and some other areas were not filled by midsummer of 1980.

Elementary school staff members are:

Eileen Noffke, primary-elementary; Audrey Volp, Germaine Heimbach and Bev Wilson, elementary; and Grace Ortlieb, reading specialist.

Wagner handles all phases of administrative work for the 350 students in kindergarten through grade 12.

Members of the board of education are: Gerald Moehn, president; Dorothy Ertl, clerk; Ken Head, treasurer; and Carol Woelfel, Thomas Stilp, Art Zahringer and Diana Reichwald, directors.

Stockbridge Music Association

The music association was organized in 1941 by a group of people interested in a continuing music program in Stockbridge. The organization assumed financial responsibility for the administration of

the music program, except for the music teacher, who was provided by the school system.

In the early years, the group's primary sources of revenue were card parties and bake sales at the old Legion Hall. The proceeds were used to purchase instruments.

During the 1950s, fund raising expanded into such community activities as the Stockbridge Follies, Christmas caroling and operating the concession stand at basketball games. During these years, purchases included a complete set of band uniforms, a number of new instruments, caps and gowns and an annual band trip. By the 1960s, the association found that many of the critical needs of the program had been met, and efforts were directed toward the repair and maintenance of equipment.

Receipts today come from three annual concerts and operation of the concession stand at basketball games.

In 1970, the association initiated the practice of providing a grant to enable a music student to attend a summer music camp. All small instruments are owned by the students and the association continues to purchase the larger, more expensive instruments.

Stockbridge Music Association members are parents of music students, but the group is open to the public.

Stockbridge High School Alumni Association

Preparations for the high school's 75th anniversary celebration in 1950 led to the formation of the alumni association.

Principal Otto Meyer called a meeting that fall of representative alumni to plan a homecoming celebration to mark the 75th anniversary of the founding of the local high school — and the alumni association was born.

Committee appointments for the Oct. 22 celebration included:

Parade — Leo Cordy, Merton Hawley, Carlos Reif, Martin Schomisch, Arthur Hemauer and Kenneth Head.

Invitations — Audrey Volp, Norma Wolf, Patsy Grogan, Lucille Schoen, Elsie Ecker and Mary Comerford.

Dinner — Music association.

Program — Irva Ricker and Ella Pottle.

Overall plans — Ella Pottle, Merton Hawley, Irva Ricker and Norma Wolf.

Oct. 22, 1950, was a memorable day for the community.

The parade was led by the high school band, the American Legion and Auxiliary and the Cub Scouts. High-stepping horses were followed by five majorettes and cars carrying faculty members, the board of education, village and town board members and Odd Fellows.

The floats depicted events related to the history of the community, recreational opportunities in the area and comical situations. The senior class presented three floats. One represented the democratic principles taught in the public schools; another welcomed the alumni; and the third carried a huge “cake” in honor of the high school’s 75th birthday. The junior class float suggested how not to raise a family. The sophomores built a replica of the Mission House and the freshmen depicted an old classroom.

Cub Scout parents built a replica of the Thistle, one of the popular excursion boats plying Lake Winnebago not so very long ago. The price to cross Lake Winnebago was 10 cents. Many memories of the fun they had known while cruising the lake were exchanged by older people.

The Boy Scouts presented a typical scouting scene with three tents, trees and a fire.



75th anniversary parade

On Oct. 22, 1950, Stockbridge High School celebrated the 75th anniversary of its founding with a parade. Students, businessmen and clubs built floats, which rolled down the Military Road, the village’s main street.

The businessmen came through with a “piece” of Lake Winnebago. One part of their float featured fishing on the frozen lake and the other depicted casting in summer. Each scene featured mounted

fish that can be caught at either time of the year.

The American Legion Auxiliary float showed the grave of the Unknown Soldier. The Athletic Club displayed trophies won by Stockbridge athletes. The Harbor Gun Club depicted a conservation scene.

Emery Westenberger portrayed the village blacksmith. The Cub Scout Den Mothers presented an ancient baby buggy and very ancient parents caring for quite a big baby.

The firemen joined the parade in old and new fire fighting equipment. Jerome Doxtator drove a school bus.

The parade started at the Poppy farm at the south village limits and ended at the high school. About 1,000 people lined both sides of the street. An open house followed at the high school and 400 persons gathered for a dinner in St. Mary Catholic Church hall. Alumni came from all over the country. Dr. John Minahan of Chilton, Class of 1906, was master of ceremonies. He read the minutes of the school board meeting of Sept. 7, 1875, at which a motion to establish a high school program — a free high school system — in the district (No. 3) carried by a narrow margin: 29-27. Otto Meyer presented honorary Golden Diplomas to William Pingel, William Winkler, Mrs. Mary Harein, Miss Minnie Poppy and Merton Hawley, who graduated 50 and more years ago. Similar diplomas were mailed to Mrs. Mae Gillespie Meier and Mrs. Ivy Phillips.

Howie Bowe, an alumnus, and his orchestra furnished the music for the homecoming dance which followed the dinner. The highlight of the evening was

the grand march, led by King Walter Schnur and Queen Virginia Gerhartz. The court of honor consisted of Willard Hemauer and Jayne Holzer, Paul Westenberger and Allison Diedrich, James Gerhartz and Mary Moehn, and Robert Grogan and Joan Gerhartz.

It was gratifying to see an entire community working on various phases of the celebration to welcome home old friends and relatives. All the people of Stockbridge — baby sitters, cooks, float designers, waitresses, musicians, business people, farmers, school children, seamstresses, artists and firemen — lent their skills to make a happy homecoming for old graduates.

Alumni adopted a proposed constitution and bylaws for the alumni association after the anniversary dinner. Annual dues were set at \$1.

An executive committee was elected to carry on the business of the association: Annabell Westenberger, Mildred Christie and Alta Gerhartz, one-year terms; John R. Leach, Audrey Volp and Mary Comerford, two years; and Leo Cordy, Lucille Schoen and Caryl Schepanski, three years.

The association's first officers were elected on Oct. 31, 1950. They were: Audrey Volp, president; John R. Leach, vice president; Caryl Schepanski, secretary; and Leo Cordy, treasurer.

The new organization's first project was to turn over to the music association the profits from the 75th anniversary celebration for the purchase of instruments, music, etc. The school had promoted the celebration and done more than the alumni association in making it a success,

so the officers felt the money should go there.

Almost before the last farewells had sounded on Oct. 22, plans were being made for publication of the Stockbridge *Alumnus*. The newspaper, published quarterly, grew out of the requests of several alumni for copies of the mailing list used for homecoming invitations. The first issue of the *Alumnus* appeared in January, 1951. Ella Pottle was the editor of the paper from its beginning until her death in 1972. Audrey Volp has been assistant editor since 1951. She also is responsible for mailing the paper. Other assistant editors were Allison Westenberger, Caryl Schepanski and Irene Lisowe.

The purpose of the *Alumnus* is to keep alumni acquainted with official activities of the executive committee; to keep the alumni apprised of progress being made by the high school; and to provide news about the alumni and about the community. The paper is sent to all paid-up members of the association. The cooperation of all, especially in the areas of news and addresses, is solicited and appreciated.

The association, with the cooperation of the community, organized and sponsored various activities to pay for the new stage curtains and the sound system in the gymnasium and annex building project in 1953-54. The association donated nearly \$2,000 for those projects.

The association also sponsored graduation dances for seniors for many years.

The 80th anniversary of the high school in 1955 prompted more planning for another celebration. This one was planned for Oct. 23.

Committee co-chairmen were:

Dinner — Thelma Holzer, Veronica Price, Veronica Ecker and Eva Hemauer; entertainment — Donald Ortlieb.

Invitations — Audrey Volp, Madeline Penning and Ella Pottle; parade — Berton Hoffman and Justin Schumacher; floats — Dewey Grothe.

Parking — Tom Bowe; table decorations and settings — Helen Schumacher; tables and dishes — Cliff Mayer.

Concessions — Eva Hemauer; ribbons for chairmen — George Ecker Jr.; and publicity and advertising — senior class.

Caryl Parsons, Leona Klitzke and Karen Reichwald — each riding a horse — led the parade. They were followed by the Stockbridge High School Band, led by Ronald Bushman, drum major, and Patricia Meyer, majorette, under the direction of Paul Dobias.

Other units were the American Legion Auxiliary Color Guard and the Legion Honor Guard; the Odd Fellows and Rebekahs, whose float represented the three service mothers in the latter organization;

The Athletic Club float, depicting local sports; junior class, a birthday cake; freshmen, a scene from the old days; James Brantmeier as Davy Crockett; seniors, a decorated wagon carrying the king and queen; American Legion Auxiliary, displays of the organization's work; Lake Shore 4-H Club, the dairy industry;

Alumni; the school faculty; the alumni band, led by Norbert Schroven; the old fire wagon pulled by the wives of the

firemen; a car showing the progress of the postal service, driven by Postmistress Kate Pottle; members of the school board; two trucks from the Stockbridge Volunteer Fire Department; and ponies ridden by Leah Schepanski and Gary Steinmetz.

An open house that afternoon at the high school was followed by a dinner program in St. Mary auditorium. Toastmaster William Larsen, Waukegan, Class of 1909, recounted his high school days with a review of the class prophecy, which he had written for his graduation. Old graduates were introduced. Harry Ricker gave a history of the Stockbridge public school from its founding and Ella Pottle told of alumni association activities.

In the evening, a large crowd attended a dance in the high school gym. Howie Bowe's orchestra provided music for the dance. King Tom Comerford and Queen Judy Ecker led the grand march.

The high school's 85th anniversary was observed on Oct. 1, 1960. The dinner program drew 195 alumni.

The association's executive committee met in May, 1965, to discuss plans for the 90th anniversary celebration to be staged in conjunction with a conference football game on Oct. 16.

The following committees were chosen:

Invitations — Ella Pottle, Audrey Volp and Berton Hoffman; decorations — Mildred Ortlieb, Diana Reichwald and Bernita Schroven.

Food — Alta Gerhartz and Allison Westenberger; floats — Carlos Reif and Arline Daun; and program — Helen Schumacher.

Oct. 16 was a beautiful fall day — clear and cool. The village had been beautifully decorated: pennants fluttered in the breeze and business places featured appropriate window displays and photographs of alumni.

The parade consisted of 31 units: high school classes, alumni, grade school, parochial school, firemen, Fishermen's Club, the band, etc. The alumni association was represented by two units. Several of the older alumni rode behind George Steinmetz's team of white horses in an old-fashioned open carriage. Mildred Ortlieb, as a school teacher, conducted class with primary children.

After the parade, the Stockbridge Indians defeated Ozaukee High School, 32-0.

The dinner program followed at 7:30 p.m. Local students entertained and A. Robert Allen, principal of Algoma High School, reminisced about the years when he was principal at Stockbridge (1924-27). The homecoming dance followed.

The alumni association, through its executive board, worked over the years with citizen committees and the school board to preserve the school district in detachment hearings and in moves for its dissolution.

In 1968, the association established a \$50 scholarship for a Stockbridge High School graduate who planned to further his or her education at a college or university (four-year course).

Principal Paul Dobias and the alumni association planned a testimonial dinner for April 26, 1969, to honor Otto Meyer, who was retiring that spring. Meyer had taught at Stockbridge High School for 26 years. He also served as principal.

More than 225 former students, teachers, relatives and friends paid tribute to Meyer at the dinner program.

Russell DeLaHunt, Kaukauna, one of Meyer's former students, was master of ceremonies. Michael Meyer, the retiree's older son, reminisced about his high school days. Stephen, his younger son, was serving in the Peace Corps in Ethiopia, but sent his greetings on a tape which was played during the program.

Members of the alumni association were recognized, as were Dobias; Edgar Daun, chairman of the school board; and Francis Slattery and Audrey Volp, teachers at the school for several years. Harry Ricker told of Meyer's contributions to the school and the community.

Meyer received a plaque as a remembrance of the occasion and a gift of money.

Later that year — in August — the association planned a dinner for Dobias, who was leaving the school after 20 years to take a post in the Sheboygan City School System.

Committees were appointed in July, 1970, to plan for the 95th anniversary of the high school:

Food — Diana Reichwald and Clarice Head; invitations — Ella Pottle, Alta Gerhartz and Audrey Volp; program — Grace Ortlieb and Virginia Meyer; and date — Clem Schumacher.

Sept. 19, 1970, was a time for reminiscing, togetherness and celebrating for nearly 200 graduates and friends.

Francis Slattery, who had taught at the high school for 26 years, was honored at a testimonial dinner on Oct. 21, 1971.

The dinner was planned by the school board, faculty and alumni association. He was given a gift of money and a plaque.

The alumni association dedicated an issue of the *Alumnus* in late 1972 to "our beloved past editor and secretary, Miss Ella Pottle," who had died Oct. 5, 1972, after a short illness. She was 80.

Miss Pottle, Class of 1909, was a charter member of the alumni association and editor of the *Alumnus* since its start.

Mary Muellenbach was appointed editor of the *Alumnus* to succeed Miss Pottle, and Audrey Volp was named assistant and secretary of the association.

Planning began a year in advance for the 100th anniversary of the high school. June 14, 1975, was selected for the official observance.

Committees were:

Parade — Clem Schumacher, Charles Vanden Boom Sr., Carlos Reif, Marvin Gerhartz and David Petrie.

Decorating — Virginia Meyer, Carole Westenberger, Loretta Head, Theresa Hemauer, Susan Schoen, Janice Olson and Patricia Leitner.

Food — Mary Muellenbach and Clarice Head.

Invitations — Audrey Volp, Alta Gerhartz, Grace Ortlieb, Judy Hemauer and Ann Gilles.

Style show — Nancy Wilson, June Burg, Judy Karls and Allison Westenberger.



Centennial parade

The Stockbridge High School band marched down the Military Road as part of the school's centennial celebration on June 14, 1975.

Float — Mr. and Mrs. Paul Wagner, Mr. and Mrs. Charles Schumacher and Mr. and Mrs. Harold Steffen.

Alumni band — Kathy Keuler.

Dinner tickets — Theresa Hemauer, Virginia Meyer, Alta Gerhartz, Ellen Heimbach and Kathy Keuler.

Refreshments — Carlos Reif, Bob Reif, Ed Reif, Marvin Lefeber, Dennis Marose, Art Daun, Wayne Marose, Ben Burg and Mike Hostettler.

Report cards — Grace Ortlieb; guest book — Audrey Volp; souvenir buttons — Clem Schumacher; and donations at the door — Mr. and Mrs. Sam Penning.

Invitations were addressed and mailed to 1,057 graduates.

June 14 dawned clear and sunny, following almost a week of rain. The parade, with more than 40 units, was led by parade marshal Charles Vanden Boom Sr. Floats, covered wagons, antique autos, steam engines, antique tractors, bands from Stockbridge High School and Hilbert High School, the alumni band and the Hillbilly Band (formed for the Follies) participated.

Military and Color Guards were provided by the local American Legion and Auxiliary units, the Calumet County Veterans of Foreign Wars and the Boy Scouts. There also were baton twirlers, clowns, local officials, horses and other entries.

Village streets were crowded with spectators. Several lifelong residents of the village said the crowd was the largest ever seen here.

At the school, awaiting celebrants, were gallons of punch and three birthday cakes, decorated by Mrs. Kay (Shirley Diedrich) Hostettler. The gym was decorated with scrolls bearing the names of all SHS graduates.

Classrooms were open to alumni "tourists." Pictures of graduating classes, taken years ago, hung in the halls. Dinner for about 400 guests was followed by a program at which Robert Vun Raalte, assistant state superintendent of schools, congratulated the people of the school district for their determination and dedication in making the 100th anniversary possible. He said that in 1875, when Stockbridge High School was opened, there were only 11 high schools in the state and the total state aid appropriated for high schools was \$2,500.

A king and queen of the centennial celebration were presented to the audience. Harry Ricker, Class of 1914, Kimberly, the oldest male graduate attending the festivities, was selected king. Two female graduates of the Class of 1906, Mrs. George Hemauer (Mabel Kenney) and Miss Kate Pottle, both of Stockbridge, were present. After a drawing, Mrs. Hemauer was named queen and Miss Pottle was her attendant.

Mrs. Eva (Hall) Gelling of Stevens Point, Class of 1921, addressed the audience as a representative of the graduates of the

early years. Mrs. Gelling served as a teacher and principal at Stockbridge High School during the 1930s and '40s. She related incidents which happened during her time as a student and teacher at Stockbridge High School.

David Petrie of Sherwood, Class of 1951, representing the younger graduates, reminisced about his days at Stockbridge High School and how things had changed over the years. He told of the foresight shown by the people in Stockbridge when they opened their school 100 years ago, and of the loyalty and traditions which have enabled the school to withstand many pressures.

Prizes were awarded for the floats entered in the parade. The alumni association float, a birthday cake, won first prize. The drum made by the music association took second prize. The descendants of the Stockbridge-Munsee Indians, riding in a covered wagon, received the third prize. Prizes for beards went to David Hemauer (Class of 1962), best groomed; Paul Hemauer (Class of 1968), the longest; and Jerome Van Deraa, the bushiest.

Mabel Hemauer received a prize for bringing the oldest report card to the event. Prizes for persons traveling the greatest distance to attend the centennial went to Mrs. Glen Dines (Caroline Maltby), Class of 1913, California; Mrs. Maurice Phillips (Dorothy Maltby), Class of 1929, Washington; Mrs. Earl Bottomly (Loretta Hostettler), Class of 1931, Florida; and Arthur Gilles, Class of 1936, California.

A show of fashions worn through the century was presented. Occurrences at Stockbridge High School and in the village were related by Mrs. Marvin Leitner (Pat Meyer), Class of 1958. Gary



High fashion

Mrs. Ted Sell (Shirley Nennig) ties a shoelace for her daughter, Wendy Jo, at the fashion show at the Stockbridge High School centennial celebration on June 14, 1975.

Gerhartz, Class of 1959, led community singing. A dance followed.

Shortly before the centennial celebration, for which he had made reservations, John E. Franzen, Class of 1914, died of a heart attack. After his death, the alumni association received a letter from his daughter, Janice A. French, asking that the organization purchase something for the school in memory of her father. "The Glory and the Dream," a two-volume historical fiction by William Manchester, was purchased for the library and labeled as a John E. Franzen memorial.

Mrs. French also donated many bound magazines and books dating back to 1918 to the library. The material, related to engineering, science, electricity and motor mechanics, provides information for research papers, reports and other student projects.

The books are marked as part of the John E. Franzen memorial collection. The alumni association and the high school are indebted to Mrs. French for her contributions.

"I remember going to Fond du Lac with a team of horses and a surrey. We started early in the morning and stopped at the store in Calumetville for a ring of bologna and a loaf of bread for our lunch.

"A little after noon, we arrived in Fond du Lac and put the horses up at a hotel livery for rest and feed. After an hour or so, we started out again to visit relatives about six miles west of Fond du Lac. We stayed over one day and then came back home again. This was our summer vacation."

"My father bought a piano from a dealer in Chilton. It was a beautiful upright made of mahogany. Price, \$500. My father traded a trotting horse and \$250 in cash for it. The dealer delivered the pianos by team in those days."

When the vote for incorporation of Stockbridge as a village was taken in 1908, a neighbor who was not in favor of forming a separate village said, "Those mutton-heads down there in the village have voted it in."

The Enterprise and The Union

Stockbridge had two newspapers more than a century ago — one printed in English, the other in German — but both were short-lived.

The Stockbridge Enterprise was established by the Corning brothers, Cyrus and Sidney, as an English-language paper in March, 1873. After a short time, they sold it to T. C. Stearns. Soon afterward, both Stearns and his wife were found dead, “a narcotic nearby.” Some held their deaths to be suicide, others accidental. With their deaths, the paper ceased to exist.

No copies were available for comparison of “news of the day.”

The Stockbridge Union — printed in German — was established by the Cornings at the same time as the Enterprise. Friedrich A. Willmann purchased the paper in the summer of 1873. He was its editor and publisher. The paper’s motto was “Liberty and Brotherhood.”

In September, 1873, the paper was sold to an H. Arnold, who removed it to Chilton and changed its name to The Wisconsin Demokrat, but it followed an independent course politically.

“Newspapering” apparently was not a profitable business in Stockbridge. Neither paper lasted very long — a matter of months. But the names of the papers survive today as names of two streets on the village’s north side.

A copy of the Stockbridge Union from Friday, June 6, 1873, contained stories

of the opening of the World’s Fair in Vienna, a “big fire” May 31 in Boston, a new pension law, an excerpt from the magazine *Die Gartenlaube* about an Indian rebellion in Minnesota, a list of candidates for state office in the November election, a tribute to the late John Stuart Mill, British economist and philosopher, an editorial comment on the practice of newspapers in Germany of printing advertising for and by prostitutes and many local and area businessmen’s ads (none of which involved prostitution).

Translations of some of the editorial and advertising copy follow:

“From the World’s Fair in Vienna:
“The festive opening of the fair:

. . .

“Powerful roared the melody of the ‘Emperor-song’ throughout the festive hall. A signal and applause: the Kaiser entered the Rotunda. Proceeding was Baron Schwarz in Gala-uniform. Then appeared his Majesty, the Kaiser, at his side the Crownprincess of Germany. The Crownprince of Germany followed on the arm of her Majesty, the Empress Elisabeth. The empress carried a gorgeous bouquet. Hereafter came the Prince of Wales, the Crownprince of Denmark, the Duke of Oldenburg, Crownprince Rudolph, the oldest son of the German Crownprince, and the Archdukes of Austria. The high aristocrats were greeted with loud applause. The court and his high guests, the ladies at

court, stepped upon the throne stage. The Kaiser and his guests, with exception of the ladies, kept standing.

"It was a very rare sight to view so many potentates in such a small assembly. The protector, Archduke Karl Ludwig, stepped forward, bowed, and read his opening address to the Kaiser and presented him a memorial and a gorgeous copy of the catalogue of the World's Fair exhibits, which was already distributed with thousands of copies at the plaza of the World's Fair. His Majesty answered with a loud and distinct voice, and, per his authority, formally opened the World's Fair of 1873."

"About Politik:

"Soon the campaign for the state election in November will start. As it is understood, there will be several candidates for each office.

"It is expected that for the office of the deceased Chief Judge Chase, President Grant will appoint Sen. Howe. Gov. Washburn could be nominated, and if elected, replace Sen. Howe in Congress. The present Vice Gov. Ludington of Milwaukee could then become Governor. The candidates for the Secretary position of the State are numerous, but there is no doubt that Mr. Young of Sauk County would receive the nomination.

"For the position of the office as Treasurer of the State are applying the candidates Baetz and Col. Johnson. Without doubt, Mr. Baetz will again get the nomination, because the politicians know too well that the Germans should have a representative. He would be the strongest candidate on the coming State

ticket. It is well-known that he is enjoying a rare, but well-deserved, popularity."

"A.F. Hunter, M.D., Doctor and Wound Doctor (probably a surgeon). Punctual appearance on request. Office hours: 10 o'clock in the morning until 2 o'clock in the afternoon. Stockbridge, Wis."

"Furniture dealer — Friedrich Lindauer. I have all kinds of furniture. I make caskets on order. My property is located on the north side of Lake Street, Stockbridge, Wis."

"Stockbridge Mill — G.C. Phillips, proprietor. Hence I have the above mill recently fully repaired, I am now able to deliver all 'labor ordered before' in the shortest time. Flour and bran can be bought here for cash."

"Timothy Gibson — Dealer in groceries and provisions and stove, glass and wood ware. Call in and convince yourself of quality and price. Stockbridge, Wis."

"Samuel Aebischer — Manufacturer and dealer of boots, shoes, slippers, etc. All articles delivered by me will be guaranteed in every respect. Stockbridge, Wis."

"The new Pension Law:

"Section 9 of the act documents that the orphan of a soldier, who died under circumstances which entitled his widow to a pension, will receive now \$10 monthly until he is 16 years old, instead of the \$8 which such children received before. Widows of officers will receive monthly \$2 extra for each child under 16 years from the 25th of July, 1866. In both cases, just the Certificate of the pension is to be sent to the Pension-Commissioner.

"If the officer's widow has died, the children are entitled to the pension of the widow and the \$2 extra from the 25th of July, 1866, until they reach the age of 16 years. Until now, children of officers did not get any payment."

"Rome, May 28th:

"The Pope is recovering, and he is now able to give audiences. His doctors advise him to spend the summer outside the Vatican. Pius does not want to do so."

"Darmhessen:

"The wife of the Hereditary Prince gave yesterday birth to a little prince. While the residents of the castle celebrated the good news, the older brother leaned too far out of the window and fell to his death."

"Boston is reporting the 31st of May again a big fire. The fire was spreading over many streets, and the fire departments from the cities in the neighborhood were asked for help. Until now, we could not hear anything more about it."

"For a good tailor, work will warrant William Giese. Everything will be done prompt and priceworthy by me. I warrant for a good size. Furthermore, I do cleaning and repair of all articles belonging to my craft. William Giese, Stockbridge."

"E.C. Crandall — Manufacturer and dealer of harnesses, saddles, whips, ropes, blankets, travel boxes, etc., etc. The repair of any kind will be done promptly. The so-called 'Neat's-Foot Oil' is available by me anytime. Stockbridge, Wis."

"L. Strasser has just received a Great Assortment of spring articles of all kinds: such as dry goods, groceries, stoneware, hats and caps, shoes and boots, dresses, flannels, woolen shirts, etc., etc.

"Everything is buying here as cheap as any house in Milwaukee. The highest market price will be paid for hides, pelts, furs and wool. Stockbridge, Wis."

"J.W. Acker — Mason and stone mason, Stockbridge. All labor within my trade will be taken care of promptly and cheap. J.W. Acker."

"Death holds affluent harvest:

"Out of all human existences, he chooses his victims. He is doing his monotonous, cruel work faster than the reporter's pen can follow. During the last weeks, he took the lives of three prominent men, whose names are worthy to be mentioned: A brave soldier and statesman (Antonio Paetz, who fought for the in-

dependence of Venezuela); a philosopher and scholar of political science (John Stuart Mill, who — through his keen intellect and human thinking — realized the shortcomings of his monarchistic system in Europe, especially in his own homeland, England); and a well-known author, writer of history and literature (Germany's Wolfgang Wenzel, known for 50 years as a sharp critic and a literaric-historical writer, well-known, much feared, once in a while ridiculed, but finally honored and respected)."

"Regardless of how many incidents of swindle and fraud America shows more than Germany, there is at least one kind of shameless immorality in which Germany surpasses America by far. It is in the advertising in newspapers that openly advocate prostitution. Especially the Berlin papers, which perform the most incredible service. Almost each number brings dozens of offers from cheap girls or women, or demands for them."

(The Stockbridge Union quoted liberally from three such ads, in which "some young and educated ladies" sought the acquaintance of "distinctive, wealthy, older gentlemen;" "a well-educated gentleman of interesting appearance" sought to "enter in any moody conversation for the amusement of a well-tempered lady;" and "two single, educated girls of mature age" were "looking for a distinguished gentleman for a Whist-Party.")

"James Mc Kenny — Dealer in dry goods, wool and hardware, hats, caps, shoes and boots. I just received a huge supply of spring articles, which I will sell 25 and 50% cheaper than any other store in the country. I arranged to have a

dry goods room, which is 100 feet long and 21 feet wide and 18 feet high. In here, I can make business as in no other store in the surroundings. Low prices, lower than any house in the state. J. Mc Kenny, Stockbridge, Wis."

"Great assortment of stand-up and four-corner pianofortes, melodeons, organs, etc., etc., of best brands, containing the newest and best improvements. Sold by Prof. E.H. Sprague, Stockbridge, Wis.

"Prof. E.H. Sprague gives himself the permission to announce to the public of Calumet County that he is authorized to sell musical instruments of any kind. It will be warranted for each instrument from the \$1,600 piano down to the five-cent article.

"The instruments are from the best manufacturers as Steinway & Sons, Haines Bros., Weber, Hempstead, Masons and Hamlin, etc., etc. A good piano for \$350 and a good organ for \$100. Payment in monthly rates. Prof. E.H. Sprague."

"Stockbridge Market:

"Albert Holt gives himself the honor to offer the public that at his place can be bought and sold all market articles. All articles as flour, butter, eggs, meat, lard and products of each kind are available constantly. Albert Holt, Stockbridge, Wis."

"N.J. Needham — Carriage manufacturer, Stockbridge, Wis. Carriages, sleighs, etc., will be made on order. Repair work will be done promptly."

From Medicine Men to Doctor of Medicine

Medicine in America 200 years ago was practiced in the home. Hospitals as we know them today were nonexistent. Babies were delivered in the “borning room” by a midwife or neighbor woman.

Historians estimate that one-third or more of all children born 200 years ago died in infancy — in typhoid and smallpox epidemics, of diphtheria, dysentery and respiratory ailments.

The medical “treatments” of the day were a source of sickness and even death: bloodletting, purging and bizarre concoctions.

The colonists brought their own herbal treatments — and “recipes” for them — from the countries they had left. But they found that they had to rely on the Indians because they were unfamiliar with the plants and the trees which were used to make many of the “medicines” here.

Sickness and religion were intertwined for the Indians. If the ailment did not respond to an herbal treatment, the Indians believed that it was caused by evil spirits. Of course, the colonists also held to this belief in varying degrees, but — being Christianized — they did not believe in the “medicine man” as did the Indians.

The medicine men were considered clairvoyant. The mysticism associated with their “art” permitted them to rid sick people of their ills by counteracting or destroying the evils causing the ailments. The medicine men also were capable of casting evil spells on their enemies,

mixing love potions, bringing estranged couples together, forecasting the weather, recovering lost articles and performing feats of magic denied ordinary people of the tribe.

The regalia of the medicine man was important to his healing powers. In a large container woven of hemp, he carried his ceremonial equipment — a fan of eagle feathers, prayer sticks, a bow drill for making pure fire, tobacco, cedar clippings to sprinkle on the fire and other instruments used in his magic. Around his neck, he wore a medicine bag which contained secret medicaments, wampum beads, animal fur and other “magic” items.

The range of treatment administered by the medicine man included magic, prayers, exhortations, suggestion, the use of fetishes and a multitude of other means, including numerous vegetal remedies. The Indians were familiar with the plant lore of their respective territories. Knowledge of the vegetal remedies also required the knowledge of the poisonous and nonpoisonous plants.

Two of the most widely known vegetal poisons were the water hemlock and the May apple. There were many suicides as a result of consuming the raw root of the water hemlock. Although the May apple had an edible fruit, the root meant death to those who consumed it.

The western movement of tribes caused a cultural change which also had an effect on herbal remedies. As remedies were

handed down by word of mouth from generation to generation, other herbalists came to use the same plant for different purposes:

Blackberry — Tea made from the root was used to cure dysentery.

Black walnut — This tree has had a number of uses. The branches first were heated over an open fire to remove the bark. Then the bark was boiled to make a tea which relieved stomach cramps. (It also was used to induce vomiting.) Applied externally, the tea was a treatment for ringworm. A tea made from unroasted walnut switches was a good cure for constipation.

Cardinal flower — The root was used as a love charm following certain rituals when it was removed from the earth. After it was cleaned, it was touched all over the body. All ages could use it. The stems and the flowers are poisonous if taken internally. The root was a well-known emetic and was used as a cure for intestinal worms.

Corn silk — A tea made by boiling corn silk, taken either hot or cold, was used for kidney trouble.

Dodder — Known as “love grass,” dodder was used to test a lover’s affection. In late spring, a sprig was taken and placed on a bush. If the “transplanted” sprig grew, one knew her lover was true. If it dried and shriveled up, the lover was untrue. (The plant is a parasite, and will live on some bushes.)

Elder — The tea made from the flowers of elderberries was given to infants for colic.

Elm, American or white elm — The inner bark was steeped in water and the result-

ant liquid was taken for coughs and to stop the chills. (Elm bark was used with good results as a poultice for gunshot wounds by surgeons during the Revolution.)

Red oak — The inner bark was boiled to make a tea to cure hoarseness and keep the throat clear. The bark containing tannin was used as an astringent and antiseptic.

Sassafras — Tea made from the bark was used to thin blood and reduce high blood pressure.

Stump water — Washing the face in water that had collected in a hollow stump was said to prevent pimples.

Sumac — For pyorrhea and canker sores, all parts of the sumac, except the leaves, were used. The leaves could be used for a sore throat gargle. The roots, boiled into a pulp, could be used as a poultice to ease aching teeth.

Sweetflag — The roots were used as a medicine to treat heart disease. Although the roots could be used as a tea, the preferred recipe called for mashing the root into a pulp. It was taken three times a day for about four days.

Wild garlic — It was used to make tea for treating croup in small children.

Wild strawberry — The crushed fruit applied to the face was used to improve the complexion.

Yarrow — The roots were pounded with a stone, and then boiled to produce a tea which was said to stop excessive menstrual flow.

Even today, a few Indians still use herbal

medicines, though most rely on modern medicine, doctors and hospitals.

John Doxtator knows which herbs can be found in this area and their various uses.

He learned his Indian medicine when he was a young boy following his father and older Indians as they collected and prepared their herbs. He remembers an older Brotherton Indian named Muriel Charles who helped a family through diphtheria with a remedy of wild cherry, wild crab apple and red sumac. Two of the children died before the family sent for Muriel, who then remained with the family and nursed the children until they regained their strength.

Doxtator gathers herbs from July until the first hard frost. He hunts for them around the ledge in shady, undisturbed areas, near creeks and along weedy fence lines. After they are gathered, he washes the herbs and hangs them up to dry. Most of the medicines are prepared by placing the dried root in a cup and pouring boiling water over it. Then the cup is covered and left to steep. Only a teaspoon of the tea is taken as needed. Some of the roots are crushed into a powder before adding the boiling water.

Seneca snake root, catnip, number six and colt's foot are used as a tea for loosening colds and reducing a fever. Consumption weed is effective for stomachache, and "Wa Hoo" is helpful in regaining an appetite.

Elderberry tea is used for a physic and wild blackberry root is used to check diarrhea. Devil's guts, a plant that has the appearance of a blue thistle, is a remedy for kidney ailments.

The plant leaf or plantation leaf is applied

directly to the skin to draw out infections and to reduce the swelling. Inflammation leaf and silver leaf also are applied directly to the skin to cure spreading diseases such as poison ivy and poison oak. The milky substance of the milkweed plant, applied directly to growths or warts, helps to dry them out so they can be lifted off. Mud and red clay applied to bee stings and insect bites help keep the swelling down and relieve the pain.

Kerosene is helpful in easing aches and pains when rubbed on stiff joints.

Other herbal medicines and their uses are princess pine for backache, catnip to soothe babies, golden thread for a sore mouth, poplar bark for worms, pine pitch as a poultice, red willow bark for hemorrhoids, witch hazel as a liniment and wintergreen as a tea.

In addition to their knowledge of botanical cures, the Indians also were familiar with medicine derived from animal sources.

Bear grease was applied to repel insects. It also was used as a hair dressing.

Women tied the skin of a rattlesnake around their waists during childbirth to lessen the intensity of labor pains.

Rattlesnake oil and goose grease long were used as liniments.

Skunk oil was rubbed on the chest and throat as a treatment for colds, sore throat and bronchial congestion.

Apart from the herb cures, the Indians recognized that many wild plants were edible and were particularly beneficial to the human system. Although they cannot

be considered medicine, these native "health foods" were believed to have therapeutic and nutritional value in fortifying the body against illness and disease. This was particularly true of such wild greens as dandelions, milkweed, poke, lamb's-quarter, dock and watercress.

For a proper understanding of the part played by the medicine men and herb doctors in Indian society, it is important to know the basics of the religion. According to their beliefs, the entire world was under the control of invisible beings or spirits. Some were considered more powerful than others.

Among the numerous spirit beings was the Doll Being. The origin of the ceremony lay in the belief that children should not play with corn husks or any part of the corn plant because it was considered sacred. The story goes that if children played with the corn, they fell ill. The only way to relieve the child and to prevent further illness was to show obedience to the Spirit of Corn.

The way to do this was to make a female doll representing Mother Corn, and the members of the family of the disobedient child would stage a feast and dance in the doll's honor. The doll was kept in the household and passed down to the next generation.

Once a year, the doll was dressed in new clothes, her face was painted, and a ceremonial feast was conducted to appease the latent ill will of the Spirit of Corn. The doll was believed to embody spirits which had the power of protecting the health of the Indian families.

In 1839, a Christian missionary working among the Stockbridge Indians near

Green Bay was visited by an Indian named Big Deer, who was about 50 years old. He handed the missionary a small female doll more than 100 years old. The doll was dressed in Indian costume and wore silver brooches and other trinkets, and had been given to Big Deer by his mother before her death 29 years earlier. At that time, the doll was wrapped in 20 layers of broadcloth trimmed with scarlet ribbon. The doll was addressed as "Mother," and Big Deer told the missionary that he was the fourth generation obligated to stage a feast and dance in its honor every autumn.

He had been taught that if the family failed to honor the doll, "It would be angry and destroy them by some dreadful sickness." Big Deer said he had decided to follow the teachings of Jesus Christ, and he gave the doll to the missionary to dispose of at his discretion. (This account was taken from "Wisconsin Historical Collections.")

The Rev. Cutting Marsh, the Stockbridge Indians' resident pastor, also was the little hamlet's first doctor.

He practiced medicine and cared for the Indians' spiritual needs in Stockbridge from 1832-48.

When the Wisconsin territory became more populated and became a state, physicians and surgeons followed the pioneers. Of course, people still used their old remedies, but patent medicines also came into being. These medicines were peddled from door to door or were sold at medicine shows. The sponsors of the medicine shows put on some sort of entertainment to get the people to attend and then would sell the cure-alls.

In the 1870s, Stockbridge had three doc-

tors, according to "The History of Northern Wisconsin." During the early 1870s, Stockbridge's population hovered around the 2,000 mark — so there were plenty of people for the doctors to treat. Those doctors were:

J.E. Garrey, M.D. — He was born Feb. 9, 1847, in Chicago, where he lived until 1852, when he moved with his parents to Manitowoc County. They located on a farm.

Garrey evidently was a teacher in his early life. He attended Normal School in Oshkosh in 1871 and, while teaching, studied medicine, and attended Rush Medical College, Chicago, in 1877 and 1878, according to "The History of Northern Wisconsin." He soon started his practice in Stockbridge.

A.F. Hunter, M.D. — He was born Sept. 12, 1842, in Huntington County, Pa. He served in the Civil War and was mustered out as a second lieutenant in 1865. He "read medicine" with Dr. G.W. Smith in Burnettsville until 1868, when he went to the Electical Medical College of Philadelphia, from which he graduated on March 30, 1869. In the fall of 1871, he came to Stockbridge, where he had a practice of \$2,500 per year, according to an ad in a German newspaper. Hunter was examining surgeon for pensions.

J.M. Merrill, M.D. — He was born April 16, 1837, in Medina County, Ohio. He came to Calumet County in 1851 and farmed in the Town of Chilton. He fought in the Civil War and was mustered out in 1864 and returned to Chilton. In 1865, however, he sold his farm and began the study of medicine. He attended the Chicago Medical College from 1867-69 and then came to Stock-

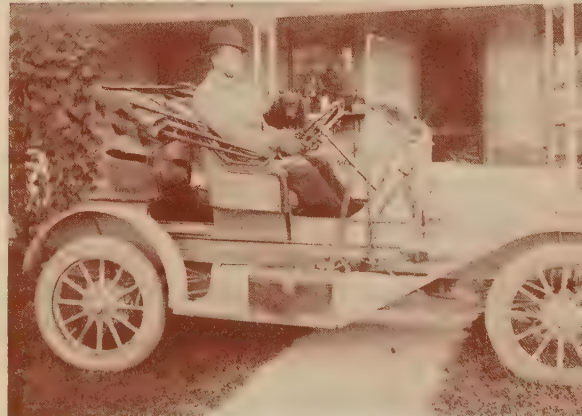
bridge and began practicing. He opened a drugstore in 1874 but sold it in 1880. He married Jennie Thompson of Stockbridge in 1856 and they had five sons.

Surgery on the Kitchen Table

By Harold Newton

One wintry day, my brother, Kenneth, started having terrible abdominal pains. He started running a terrible fever. Our parents called Dr. Robert Doern, who came to the brickyard promptly and diagnosed the illness as a ruptured appendix. He ordered our parents to transport Kenneth to the doctor's home at Stockbridge.

The folks heated bricks to provide warmth for the trip and made a bed in the sleigh. From what is now Calumet County Park, we took my brother over the lake in the sleigh and brought him up at Stockbridge Harbor and then to Stockbridge to Dr. Doern's. (His office was at the site of what is now the home of Leroy Bourgeois.)



"Doc Bob" Doern

One of Stockbridge's well-known, early physicians — Dr. Robert Doern — poses in his 1910 Eagle with his dog. Doern, making house calls in his roadster, was a familiar, reassuring sight for area residents.

Dr. Doern called his brother, Dr. William Doern of Milwaukee, a surgeon, and told him to come as soon as possible. He was met at Chilton and rushed immediately to Dr. Robert Doern's home, where the operation was performed on the kitchen table.

Hattie Stevens, the acting nurse, had everything prepared and it was she who nursed my brother back to health. He was taken to a room at the head of the stairs. There were no antibiotics. Only a wick was placed in the incision to drain the infection.

The two doctors and Hattie Stevens must be given the credit for bringing this sick boy back to good health.

* * *

Around 1900, G.P. McKenney practiced medicine in Stockbridge. He lived in and practiced out of the present George Ecker Sr. home. John Minahan drove the team of horses for McKenney while he attended high school. He also took up medicine later and became a well-known physician and surgeon in Green Bay.

Dr. Robert Doern and Dr. William McLaughlin practiced in Stockbridge at about the time of World War I. Then the nearest hospital was St. Elizabeth at Appleton. Since most people did not have transportation, Doern did quite a bit of "kitchen table surgery." His brother, Dr. William Doern, would travel from Milwaukee on weekends to assist him.

He removed Mark Keuler's mother's gallbladder on an antique drop leaf table in 1919. Kate Keuler said she was terribly sick, but recovered and lived to be 84.

McLaughlin joined the army with the group from Stockbridge. After the war,

he returned to Stockbridge for a while, but then moved to Wrightstown and practiced there for many years. After he retired, he moved back to Stockbridge and then to Appleton, where he died.

In the 1920s, a Dr. Slaney and a Dr. Weber practiced here. Slaney moved to Hilbert.

A Dr. Damp came to Stockbridge in about 1930 and moved to Birnamwood a few years later.



Dr. John A. Knauf

"Doc" Knauf — the only physician many Stockbridge residents ever dealt with — practiced here for more than 40 years before his death in 1977.

Dr. John Knauf practiced in Stockbridge for more than 40 years before he died on Oct. 8, 1977. He was born Sept. 5, 1911, at Chilton and graduated from Marquette Medical School in 1935. At that time, he was the youngest doctor to be licensed in the State of Wisconsin. His office at 117 Lake St. had been Stockbridge's first bank. He and his wife,

Dorothy, bought the vacant building in 1936 and lived and worked out of it until his death. Mrs. Knauf still lives there today.

"Doc" Knauf was the only doctor many Stockbridge residents ever dealt with. He still made housecalls, and delivered many of the babies in the village, although he gave up obstetrics and otherwise reduced his practice in recent years.

He was an ardent outdoorsman and hunter. His dedication to the community earned for him the first Stockbridge Chamber of Commerce Outstanding Citizen Award a number of years ago. He did much to promote skiing at Calumet County Park.

He had served as chief of staff at Calumet Memorial Hospital at Chilton and as an associate staff member at St. Elizabeth Hospital in Appleton. Knauf was a member of the American, Wisconsin and Calumet County medical associations and had served as Calumet County coroner for 17 years.

Less than a month after Knauf's death, a search was begun for a new physician.

With assistance from administrators and staff members at Calumet Memorial Hospital in Chilton, the Stockbridge Chamber of Commerce, the Calumet County Civic Association, the Calumet County Health Resources Committee, Town of Stockbridge representatives and other interested individuals and groups, the village pushed forward in its drive to find a replacement for the doctor whom the community had known for more than 40 years.

Early in 1978, arrangements were completed for renting the vacant St. Mary Convent on Davis Street for use as a clinic.



Dr. Robert Heinen

Stockbridge's newest physician is Dr. Robert Heinen, who opened his practice in the village in September, 1979.

The convent was rented to Dr. Robert Heinen of Chilton, who had aided the community in its search for medical assistance. He remodeled the convent and supervised a nurse clinician practice there.

Nurse clinician Mary Wurzbach staffed the clinic four days per week, beginning May 1, 1978. She was trained to treat everyday medical problems and minor injuries, to run tests, to dispense medication and to perform insurance examinations and school physicals. More serious injuries, requiring X-rays and emergency treatment, were referred to Heinen.

A physician's assistant worked with Heinen in the village throughout 1979.

In a new program arranged through the University of Wisconsin-La Crosse, a pre-med student comes to Stockbridge for a semester's training in the field. Heinen

said the village probably is the only rural area in the state which is served by this health education program. The student, working under Heinen's supervision, sets up and carries out a health education program geared specifically to the elderly. It is preventive medicine through health education, Heinen said.

Stockbridge's newest physician moved his practice to the village from Chilton in September, 1979. Heinen graduated in 1964 from the University of Wisconsin Medical School and served his internship and residency at Lutheran Hospital and

the Gundersen Clinic, both in La Crosse, from 1964-66.

Heinen's specialty is family practice. He is a board-certified family physician.

He is a member of the medical staffs of St. Elizabeth and Memorial hospitals, both in Appleton, and is associated with Medical Arts Clinic in Appleton.

The doctor, 46, is married and has five children. He and his family live between Stockbridge and Sherwood.



Orville Head had the first Admiral television set in the town. Every Wednesday night, young men like Bill Goesser, Gene Mortell and Wilmer Nennig would drop in on the Heads to see the wrestling matches on TV.

Poverty and joblessness and emotional handicaps were problems long ago, too. But government aid was not available then. The jobless and other unfortunates took to the road and looked to anyone who had sympathy to give them a meal, a place to sleep and secondhand clothes. They moved with the weather. When spring came to Stockbridge, so, too, came the tramps.

Those tramps asked for a meal and, at night, an evening's lodging. Usually, they asked to sleep in the hay loft, but farmers were afraid they might smoke, so ticks were filled with straw and a bed was made in the summer kitchen, the shed or the milkhouse. Usually, the farmers were cautious about letting vagrants sleep with the family. They didn't want problems they couldn't handle.

Gypsies, too, migrated with the weather. Country people were afraid they might kidnap their children. The women tended to call the men home from the fields if they saw Gypsies camped along the roadway. The Gypsies tried to tell fortunes for change and possibly a chicken or two.

Because driving to a city or traveling by boat to Oshkosh was time consuming for farmers and villagers alike, peddlers commonly plied a house-to-house business. They sold everything from liniment to clothing. Often, these men were ventriloquists or performed some magic trick to entertain the children.

Calumet County Park

The Beginning . . .

Nature lovers, picnickers and summer and winter sports enthusiasts from throughout the Fox River Valley, Wisconsin and other states in the Union have found a welcome retreat from the workaday world in Calumet County Park.

And they owe it all to men like A. Hugh Flatley, Alfred Hertel. Charles Maltby, John Broker, J. William Koch, members of the American Legion and the Calumet County Board of Supervisors.



Beautiful view

The Niagara escarpment — a long, rugged limestone ridge — known locally as "the Ledge" — is dramatically exposed in Calumet County Park.

Their foresight and dedication led to the establishment of the park more than 40 years ago. The park's 200 acres — nestled between Lake Winnebago and the Niagara escarpment a few miles north of Stockbridge — had been farmland and the site of a thriving brickmaking operation between the Civil War and the outbreak of World War I.

But by 1936, private interests were rapidly picking up acreage along the lake, shutting off access to the public, according to a history of the park compiled by the late Orrin W. Meyer, county agricultural agent.

This concerned Flatley, so he began to generate interest in setting aside more than 200 acres of land along the lake for use as a public park. He enlisted the support of the American Legion in spreading the word. Hertel, who was a Legionnaire, also served on the county board — the governing body which would have the final say on appropriating funds to purchase the land for the park.

After three days of debate, in November, 1936, Calumet County supervisors approved a resolution to appropriate \$22,400 to purchase the land — parts of the Barbara Hostettler Estate and the farms of Henry and Emma Luedeke and William and Augusta Levknecht along Lake Winnebago.

But almost immediately, supervisors were faced with the problem of raising the money. The Great Depression had taken its toll in Calumet County, too, and money was hard to come by. So supervisors decided to use the payments on delinquent taxes to pay back the funds which the county had advanced for the park land purchase.

Brickmaking

The harbor, so familiar to fishermen and pleasure boaters, was not included in the agreement or purchase price. The harbor



The kiln

Workmen "take a break" in 1909 or 1910 to pose for a photograph near the kiln at the old brickyard. Green bricks were baked, or fired, in the many-chimneyed building.

and 50 feet beyond the water's edge were owned by E.W. Shannon, Meyer wrote. The county was unsuccessful in negotiating for the harbor and surrounding land until 1951, when a price — \$2,500 — was agreed upon.

The county had long pushed for the purchase of the harbor and the adjacent land to complete the park's mile-long shoreline and to obtain possession of the inlet for public use by fishermen and other boat launching parties. Supervisors had not overlooked the small harbor's historical significance, either. "It was a

vital spot of the abandoned brickyard developed there shortly after the Civil War," Meyer wrote in his history.

The area had a rich deposit of stony, blue-gray clay, an important element in brickmaking then. Apparently B.F. Carter realized the importance of the clay under his feet, for he bought the area of the brickyard in 1875. A year later, he sold to Ossian Cook, R.C. Brown and F.E. Waite. By 1887, the Cook & Brown Lime Co. of Oshkosh was formally managing the brickmaking business.

And it was quite a business. A construc-



The homestead

The Reif home, on Calumet County Trunk E, east of Stockbridge, was built with brick obtained from the Cook & Brown brickyard, now Calumet County Park.

tion “boom” had hit the Fox River Valley, according to Meyer, and there was a great demand for the bricks, which turned yellow, or cream colored, during the final firing.

An undated report from the Chilton Times notes that Cook & Brown, “at their yards in Stockbridge, manufactured 3,500,000 brick valued at \$21,000.” The length of time over which that brick was produced was not mentioned. The report continues:

“They find a ready sale at Oshkosh and other points on the western shore. This most excellent material is being used by farmers and others throughout the county in the construction of their dwellings and the time is not far distant when

the pioneer dwelling will be entirely replaced by elegant brick structures.”

According to Meyer’s account, the brickmaking process began when oxen or horses, working in tandem, pulled huge breaker plows through the blue clay to break it into chunks several inches thick and 4 or 5 inches long.

The clay then was ground fine, mixed with water, placed in sand-lined molds and “struck off.” The sand used to line the molds came from a pit north of the brickyard. After one or two days of air drying, these “green bricks” were wheeled into the kiln for the final firing, ranging from two weeks to the entire season (spring, summer and fall). About 30,000 bricks were made each day.

Men in the yard worked 10 hours a day, but the work was seasonal. There were layoffs each winter. This led to problems — men didn't want jobs where they would be out of work for three, four or five months. At its peak production period around the turn of the century, the brickyard employed 60 men. Many Italian immigrants worked there after 1900.

On Sept. 8, 1894, the Chilton Times reported that Cook & Brown, "who own extensive lime kilns and brickyards in this county, met with a heavy loss by fire at Grimm's Station on the Lake Shore Road. Their plant and over 1,000 cords of wood was destroyed by fire." The loss was estimated at \$10,000. Cordwood was hauled to the brickyard during winter from the surrounding areas.

The drying shed and kilns stood practically at the lake's edge, while a brick horse barn, a poultry house and a brick boarding house stood back from the lake, on a ridge overlooking the whole brick-making operation. The boarding house accommodated 50 men (three or four to a room). It was operated by a man and his wife, who also ran a small store in the building. There also were a cow barn and a sheep shed, a reservoir, several small houses and groves of cherry and apple trees. Foundations of some of these buildings can be seen today.

The brickmaking industry had generated a little village around itself. But then brickmaking ceased in 1915. No single reason has been cited for the sudden demise of the burgeoning industry. Instead, a number of theories have been suggested. Meyer wrote:

* The rich deposit of blue-gray clay may have been nearly depleted.

* The clay may not have been suitable for modern, mechanized brickmaking.

* The construction boom may have tapered off or ended, leading to a lower demand for the bricks.

* More and more workmen may have become disenchanted with the seasonal work schedule.

* Risks and fluctuations in lake traffic may have affected the decision to shut down. The brickyard was accessible only to lake transportation.

Even though brickmaking had ceased, some clay still was hauled from the yard to Oshkosh via scows operated by Cook & Brown. A large drag line was installed and anchored to a large concrete base, which eventually was pushed into the lake. But soon that operation stopped, too.

The property, except for 50 feet around the harbor, was sold to Henry Luedeke in 1920. The 50 feet around the harbor were sold to E.W. Shannon in 1924. The buildings were dismantled or destroyed.

Only memories, brick shards and a small section of eroded landscape remain of the once-flourishing business. Some of those memories were recalled by Delmar and Harold Newton, grandsons of Henry Newton, the first brickyard foreman. Their father — Edwin — fired the boiler at the brickyard. They lived at the yard for a time — until 1917.

Hauling Brick Across Lake Winnebago by Team By Delmar and Harold Newton

Sudden, strong winds have always plagued the traveler on Lake Winnebago — be it winter or summer.

In winter, Henry C. Carter, the manager of Cook & Brown Lime Co. of Oshkosh, personally supervised the “planting” of Christmas trees along a route on the ice, charted with compass. This line of trees started at Oshkosh and headed northeast across the lake to the brickyard.

In later years, he used a car and towed a sled — loaded with Christmas trees — behind him. His men would chisel a hole in the ice and wait for water to fill it in. Then they would place the base of a tree into the water-filled hole, literally “planting the tree,” and leave the rest to Mother Nature. The freezing water would hold the tree fast and keep it upright in strong winds. (Fishing clubs still rely on this practice.)

Cracks posed problems (as they do now), but those who depended commercially on the lake had to be prepared for the inevitable fissure in the ice.

When the brickyard shut down for the winter, crews began to haul bricks to Oshkosh over the ice. This work was done by Edwin Newton.

The bricks were loaded at the brickyard on two sleighs. Draft horses, weighing 1,600-1,800 pounds each, were called on for the long, hard task of pulling the bricks across the lake. The powerful team pulled two sleighs — one behind the other — on one trip.

When Newton approached a crack, the team was stopped while he searched the opening for its narrowest break. Over that spot, he placed a portable bridge, which he carried with him at all times.

Then he carefully lined up the sleighs, one directly behind the other before the bridged crack.

So as not to risk man, team and sleighs loaded with brick, Newton unhitched his team from the load of brick and carefully led the horses across the bridge. He then connected one end of a 20-foot chain to the horse harness and the other end to the front of the tongue of the sled. Slowly, the horses leaned into their harnesses and gently pulled one sleigh across the bridge. Once safely over the crack, Newton pulled the sleigh out of the way, unhitched the team and backed the horses up to the portable bridge. Then he fastened the long chain to the tongue of the other sleigh and brought the second sleigh filled with the bricks safely over the crack. Finally, he could re hitch the team to the sleighs and continue his journey. It took about three hours to reach Oshkosh.

These trips were made daily, regardless of weather. Many times, the wind in the middle of the lake blew the blinding snow so sharply that man and beast would not have known their course, but for the Christmas trees that guided them.

The teamster wore woolen underwear, many pairs of woolen socks and a heavy fur coat with a high storm collar. Drowsiness often overtook him in the bitter cold, so he would get out of the sleigh and walk with his team to warm up and keep awake.

The bricks were unloaded quickly at Oshkosh and the teamster returned to the brickyard the same day. Many times, dusk overtook the man as he plied his solitary way homeward. If he encountered cracks in the morning, he had to protect his team again on the homeward trip. Often, he returned with eyes and nose watering and snow clinging to eyebrows and eyelashes.



The brickyard

A little village sprang up around the kiln. It included, from left, a chicken coop and pen, a smoke house, the boarding house and nearby shop, the stable (center) and the kiln and drying sheds at right.

The next day, the horses deserved a rest, so another team was used. But man did not rest.

Newton's son, Harold, said, "Once we had brick to deliver to the paper mill in Neenah. The horses had difficulty pulling the two heavy loads of brick across the snowless street. My father rested the team, and then ordered, 'Giddap!' The teams leaned into their collars and planted their sharp-shoed hoofs on the street. Straining, their backs low, and the powerful, bulging muscles of thigh and leg rippling, the horses moved the heavy, brick-laden sleighs forward one at a time. Father rested them every 30-40 feet. When they had recuperated, he moved them another 30-40 feet."

And so, the bricks were delivered.

Development

The idea of a park along the lakeshore did not meet with universal acceptance. Nevertheless, after the land was purchased in 1936, a committee was appointed to begin planning for the area's development. Broker, Hertel and Maltby were named to that special panel.

According to Orrin Meyer's account of

the history of the park, aid was secured through plans drawn by the Wisconsin Planning Commission and the Public Works Administration. Among the projects completed early in the park's history by the Public Works Administration were the development of lawns, construction of fireplaces and the erection of a long, low, stone wall (mortar-free) along the sweeping curve of the park's entrance road.



Quiet refuge

The old Cook & Brown harbor has been expanded to form the marina at Calumet County Park. Brickyard buildings once stood on the scarred hills in the background.

Other projects over the years have included dredging and enlargement of the old Cook & Brown harbor to form the Calumet Marina and Boat Ramp; construction and enlargement of shelter houses and toilets on both the upper and

lower levels of the park; expansion and improvement of lawn areas on both levels; the addition of recreation equipment, including swings, slides, teeter-totters and horseshoe courts; breaking of interconnecting nature trails on both levels; planting of approximately 50,000 trees by county 4-H clubs; construction of a refreshment building with kitchen; development and expansion of campsites (with water supplies) on both levels of the park; and improvement of a road system, including blacktopping.



The early days

Park visitors stop for a drink of water at a fountain near the site of today's concession stand.

Development is ongoing, according to Jeff Christie, former superintendent of parks. Approximately 120 trees were planted in 1976 and 75 were added in 1977. All were destined for the park's wide, sweeping lawn areas, and all were replacements for trees lost to Dutch elm disease. The trees, which cost about \$38 each, included maple, ash, poplar, flowering crab, linden and honey locust. Members of county 4-H clubs no longer participate in tree planting at the park.

One-third to one-half of the park is left in the wild state, Christie said. Park land, valued at about \$1,500 per acre in 1977, includes approximately 85 acres on the

upper level and 115 in the lower park. Total park value, including land, equipment, vehicles and buildings, is "approaching \$500,000," Christie said, quite a leap from the initial \$22,400 invested in 1936.

Signs marking historical sites have been erected.

Annual park revenue — from camping, skiing and marina fees and shelter house rental — exceeds \$20,000, Christie said.

Tom Knauf is assistant park superintendent and is in charge of law enforcement. Ron Zahringer is park naturalist. A series of nature hikes, lectures and films and an exhibit of Indian artifacts were organized by Zahringer during the summer of 1980 and continued into the fall.

Skiing

Winter sports enthusiasts flock to Calumet County Park in ever-increasing numbers to ski and sled on the fine runs that have been developed there over the years.

Skiing has been a popular sport on the park's hills for more than 30 years.

Valley skiers first "boomed" along the hill at the site of the old Cook & Brown clay pits south of present-day High Cliff State Park before World War II. They were members of the Suicide Ski Club, led by Dave Reid.

He had a warming house and a rope tow. Skiers were equipped with seven-foot wooden skis with "bear trap" bindings. Those skiers reached tremendous speeds, and injuries were commonplace, according to the late Dr. John Knauf, Stockbridge, one of the area's earliest and most ardent skiing buffs.

During World War II, Knauf and his wife, Dorothy, and Mark Keuler started skiing at the county park on a hill just south of the present park wishing well.

After the war, they contacted Roy Berggren of Appleton, who had skied with the mountain troops, and founded the Fox Valley Ski Club.

A short time later, with the approval of the county park commission, the slope was transferred to its present location at the north end of the park. Members bought stock in a ski tow corporation and the first rope tow was erected on the site of the present main rope tow. The first ski slide area was 75 feet wide.

Everyone pitched in to pack and groom that first hill, according to Knauf. They rode the tow to the top of the hill and then side-stepped down the slope.

The club even had a ski patrol, which enforced skiing etiquette and saw to proper hill maintenance. Members filled in their own sitz marks promptly, and booming, hot dogging and jumping were prohibited. When the hill became bare, snow was hauled in baskets from the nearby woods and packed down with skis.

There was no warming house. Later, the club installed electricity and night skiing came into vogue — at least twice a week.

The club eventually was dissolved and the park commission took over control and development of the ski hills.

Today's complex includes five lifts and six runs, Christie said. Skiers can warm up and obtain first aid in the Coffee Tree Lodge at the base of the ski hill.

There are slopes for adults and begin-



Coffee Tree Lodge

In winter, this building at the base of the ski hill at Calumet County Park is a welcome sight for skiers looking for a warm haven.

ners, and all are patrolled by the National Ski Patrol. Modern, efficient equipment keeps the hills groomed. Calumet County does not operate a ski rental service, but a private concessionaire has equipment for rent at the park.

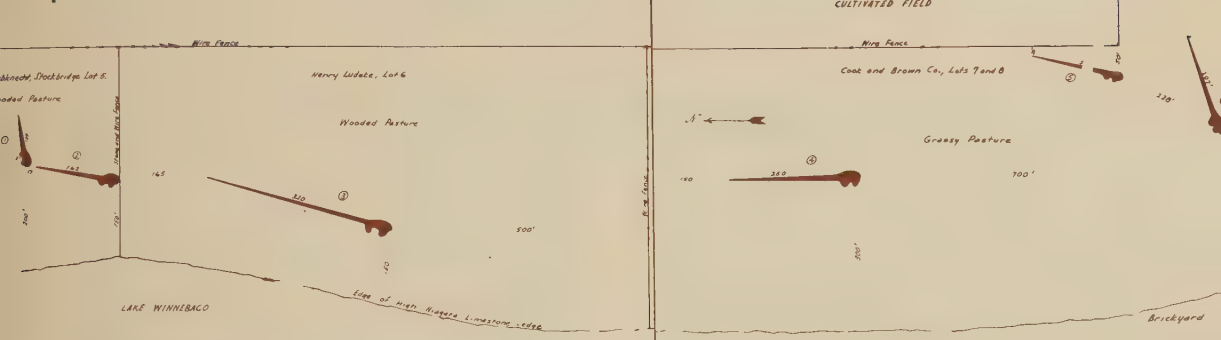
The park is open for skiing during all periods of natural snow from 11 a.m. to 4 p.m. on Saturdays and Sundays, and on Fridays during the peak season (January and February). There is night skiing on Fridays. Christmas vacation hours are listed daily as conditions permit. School and youth group classes are offered at the beginning of each season.

Cross-country skiing is permitted in the park, except in the downhill ski area.

Indian Mounds

Calumet County has a number of Indian mounds, but those which may have gained the most popularity over the years — and which are probably the most easily discernible — are the six found on the upper level of Calumet County Park.

These effigy mounds — in the shape of lizards — range in length from 100 feet to 320 feet.



Indian mounds

Six effigy mounds are located on the upper level of Calumet County Park. The names of property owners shown on the map were copied incorrectly from early records.

Who built the mounds, when and why are questions which have generated few convincing answers, much conjecture and some interesting theories.

Effigy mound builders — a branch of the prehistoric Woodland Indians who ranged over the region from approximately 500 B.C. to 1000 A.D., according to different sources — are credited with their construction.

The mounds usually were built in groups, and those in Calumet County Park stretch out in a string for approximately 2,500 feet. All generally point south.

Meyer, in his history of the park, said it was likely that the mounds were built when the Indians gathered together for planting, harvesting and celebrating. Crowds of people could easily move the yards of earth that would be needed to form the mounds.

According to Giles Clark's "History Tales of the Fox River Valley," the mounds, once completed, "served as a sort of earthen totem pole and record of events for those who built them."

But the more popular theory or idea behind the construction of the mounds is as a burial place. Both Meyer and Clark also cite such a use for the mounds:

Clark lists one theory that suggests "that it

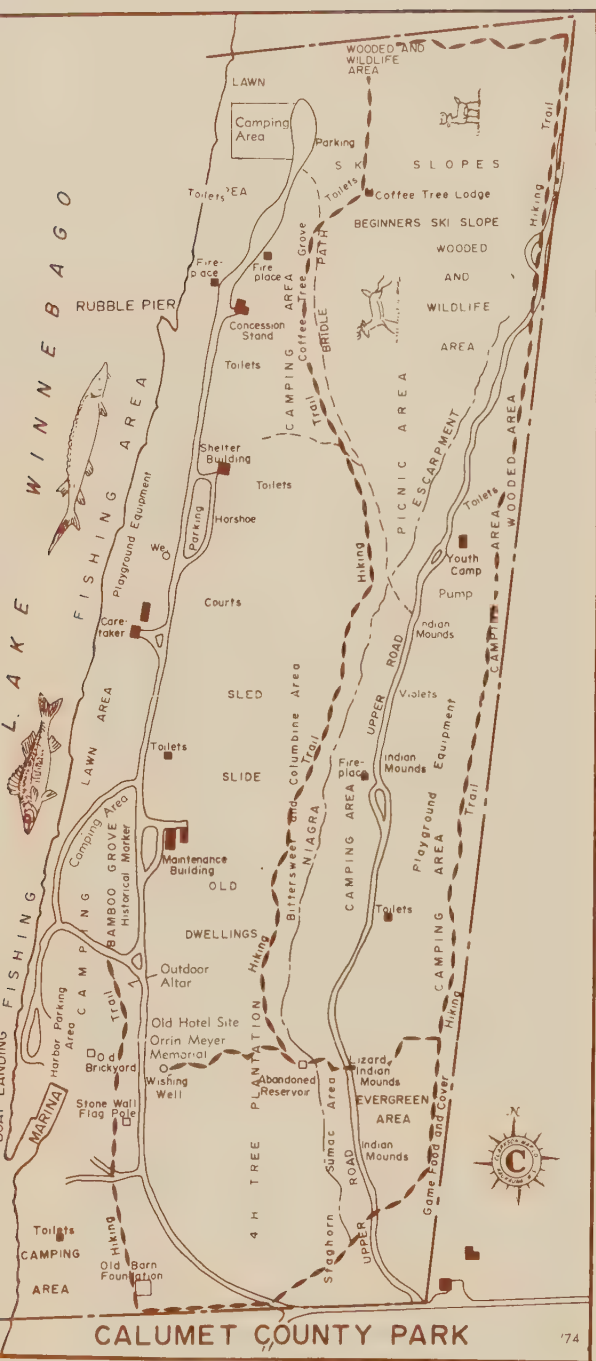
was an Indian custom, on the burial of a chief or brave of distinction, to consider his grave as entitled to the tribute of a portion of earth from each passer-by. It wouldn't take too many years for such a grave to grow to large proportions."

Meyer wrote that the effigy mounds usually were used as burial places, but sometimes they contained only one body; other times, many. Artifacts and implements from daily life also were included in the burial mounds.

Why they took the shapes they did — turtle, dog, bird, beaver, deer, panther, bear, snake, buffalo, lizard, linear, oval and conical — may have depended on the space limitations of the site or, most likely, because of a dedication to that particular animal spirit, based on religious practices.

The lizard mounds in Calumet County Park have short, stubby bodies with long, straight tails. They are only a few feet high.

Mounds often were built in high places. On the limestone escarpment in the park north of Stockbridge, those prehistoric mound builders found a suitable site to build their mysterious effigies. The mounds in the park are identified and maintained for public inspection. Excavation is prohibited.



Nine mounds, located in a cluster near Quinney, have not been opened to the public. Farmers over the years have reported the discovery of mounds as they till new land and unearth bones and artifacts.

Archaeological digs also have been conducted in the area at various mound locations.

* * *

Two commemorative plaques near the entrance of the park call attention to the men who had the vision and dedication to make Calumet County Park a reality.

One plaque is dedicated to A. Hugh Flatley, Alfred Hertel, John Broker and Charles Maltby “for helping to make this park possible.”

The other plaque honors Orrin Meyer. It reads: "This Orrin Meyer forest of 50,000 trees, dedicated on May 27, 1973, is a tribute to the tireless devotion of a county agent, naturalist and historian. May you find here a spirit of community and an upward thrust to God."

Things to see and do

Visitors to Calumet County Park will find a wealth of opportunities for recreation and leisure-time activities.



Take to the Lake

Local people have been known to pack almost as much time, effort and dedication into having a good time as they do into getting down to business to accomplish the task at hand.

They work hard . . . but they play hard, too.

And winter offers a few leisure-time activities that rival any that summer could provide — as the following stories attest.

Racing with the Wind

So you think today's snowmobile is THE way to get around on frozen Lake Winnebago, eh?

Talk to an old iceboater, then. He'll set you straight as he tells of the "glory days" of traveling "faster than the wind" over the icy reaches . . .

. . . With a million dreams, maybe three years' work and plenty of hard-earned money resting there — not so comfortably — under him, waiting for the wind to pick up.

. . . With his only company the sound of the wind in the sails and the crisp sho-o-o-osh of the runners as he streaks over the ice and sifts through snowdrifts.

. . . With the splendid sense of satisfaction at having harnessed Ol' Man Winter's icy blasts to send him skimming along at breakneck speed — perhaps clear over to Oshkosh in only 10 or 15 minutes.

Those were the days!



Sailing along

Gust Doxtator's iceboat — "The North Wind" — was made of basswood and butternut. Doxtator won many races in his homemade craft.

But they're mainly just memories today for the hardy few from the Stockbridge-Brothertown area who raced with the wind 50 or so years ago.

The names of Ben and Art Harsch, Leo, Joe, August and Ray Ecker, Charlie Bloom, Darwin Burg, Bob Burg Sr., Dale Denney, Harry Welch, Roger Pilling, Lewis Gerhartz, Al Schumacher, Tony Nickel, Dale Holt, Gust Doxtator, Art Pilling and Joe Schepanski are familiar in the Stockbridge area for their iceboating exploits. And down Brothertown way, Otto Heller, John Lavey, John Snyder, Hugh Fowler and Ebon Phillips were cutting up the ice with their boats.

They belonged to a "fraternity" of iceboating enthusiasts who ringed Lake Winnebago.

The local boys made their boats themselves — often beginning such projects with a search of area woods for the tallest, straightest basswood tree available. A 35-foot tree would be used

to make a backbone iceboat — the largest type. A 25- to 30-foot tree would find its way into a basket iceboat.

Cutting the tree and hauling it home to dry in one piece was a team effort — there were no chain saws back then. And a horse probably helped pull the giant log out of the woods.

The tree had to dry two to three years until it was seasoned just right. This gave the young men who had banded together to build the boat plenty of time to make their drawings, devise ways to make the craft sail swiftly and dream about the day it would be ready for its “maiden voyage.”

The blacksmith made all the iron work for the boat.

The “winter sailors” set about making three runners, a mast, a runner plank and a main sail and a jib. The boat had to be heavier in the center than at the sides. They shaped and sanded, varnished and polished during their spare time.

The young men had from \$100-\$300 invested in their homemade boats. The most expensive part was the sail, which cost about \$65. Many young sailors sewed their own sails to save money.

Parts of those iceboats are still around.

Simpler, smaller boats could be built with 2 by 4s, ice skates for runners and overalls sewn together for sails.

The boys lived and worked for the day they would be able to test their craft’s “iceworthiness.” Would the boat be properly balanced?

Would the lake freeze sooth without a snowfall? Or would it be rough and crusty? Iceboating was good only when the ice was smooth. The ice could be covered with a little snow. Or it might be

good after a winter thaw, followed by good, cold weather.

Finally, the day arrived. The wind was right. The ice was perfect. The boat was hauled out of the shed and carted to the lake — and it was off like greased lightning!

The cockpit (or basket) at the “stern” was designed to hold one man or two, and one could ride on each end of the runner plank — depending on the wind and the rider’s devil-may-care attitude. The pilot, lying on his side in the cockpit, held his hand firmly on the tiller at the rear of the boat.

Many of those iceboat pilots later had trouble learning how to drive a car. In iceboating, the sailor pulled the tiller to the left to turn the boat to starboard (right) and to the right to get the boat to turn to port (left). It just didn’t work that way behind the wheel of an auto.

Iceboating was not for the faint of heart — especially when the spidery craft careened along at 60-70 miles per hour. But iceboating wasn’t just sailing along with the breeze. When the wind died down, the pilot might find himself playing the waiting game, hoping for another strong gust to come along soon. And to get home again, he might have to turn his craft’s head to the wind and maneuver himself back to the landing at Stockbridge following a zigzag course, called tacking. And when there was absolutely no hope of moving anywhere because of uncooperative winds, there was always the maneuver called “push and walk.”

A more adventurous chap might “skate-sail” home. He carried his skates “on board” with him before shoving off. Once becalmed, he would break out the skates, hold a sail in his hands and tack his way back.

The breakneck speed wasn't the only hazard these winter sailors faced. Open water could mean an icy, wet, sudden end to a perfect day — or season. Al Schumacher found himself in just such a predicament one day during an outing with Lewis and Leo Gerhartz. He was dunked as his iceboat sank under him in a patch of open water. He pulled himself hand over hand up the mast as his friends pulled him to safety.

Iceboating was “stylish” from about 1910-30. It hit its peak about 1920. The appearance of the automobile probably had a little to do with the decline in interest in iceboating. Young men could travel all year-round with an auto.

The iceboats owned and piloted by industrialists (and their sons) from the bigger cities around the lake (particularly Oshkosh) were things of beauty, old-time winter sailors here recalled. Their boats were made of solid mahogany, with shiny runners and beautiful sails.

Those industrialists' boats — noted for their beauty and speed — participated in regattas on the west shore of Lake Winnebago and elsewhere in the country. They made regular stops at Stockbridge Harbor. When the news reached downtown Stockbridge that a Buckstaff, Cook & Brown or other boat had sailed into the harbor, many people drove to the lake just to see the beauty, poised on the ice, waiting in the sunlight and cold for the wind to come around to carry it back home to Oshkosh in no time flat.

Sometimes, iceboat gangs from across the lake took advantage of good ice, a strong wind and a bright moon and sailed to Stockbridge Harbor at night. They parked their boats on the ice and headed downtown, looking for excitement and a schooner of Badger Brand Beer (Calu-

met County's own brand — a good, favorite brew), or Pabst, Miller, Walter Bros. (Menasha beer) or Oshkosh. This was topped off with a free lunch and a nightcap, which was always on the house, served by a jolly bartender.

Before leaving, the boat gangs sometimes started “tearing up the town,” pulling up the wooden sidewalks and dismantling the bars, making it necessary for the saloonkeeper to summon all the help he could to run the gang out of town, local old-timers remembered. Driven to the harbor, they hurriedly climbed aboard their speedy boats and headed out onto the clear, moonlit lake, only to pull ashore at some other town, like Brothertown or Pipe, to proceed to “tear up” once more.

They truly had a “night on the town.”

Sturgeon Season

Lake Winnebago has the largest population of lake sturgeon in North America, according to the state Department of Natural Resources. And sturgeon grow faster there than anywhere else because of the high concentration of lake fly larvae, one of the big fish's favorite foods.

Besides the larvae, sturgeon feed along the bottom of the lake on insects, algae, worms, crustaceans and other organ-

Big catch

Charlie Drake and Frank Denslow, far right, display a sturgeon fisherman's delight — in the days when there was no limit on the take.



isms. The fish roots along in the bottom mud, probing with its long, wide, pointed snout. It has a gaping, sucker-type mouth set well back on the underside of its head, and large, worm-like “whiskers” that aid in its search for food.

The sturgeon has been around for a long time — perhaps as many as 300 million years. It may grow to a length of seven or eight feet and is encased in a thick, shiny, leathery, spiny-plated skin. Fishermen are prohibited from spearing any sturgeon shorter than 45 inches in length. Each spearer is allowed one fish per license per season.

Men who know say a sturgeon doesn't mature until it is 25. And after that, it may live for another 75 or so years. The average weight is approximately 45 pounds.

Its firm flesh can be smoked, baked, fried or pickled. Caviar, the gourmet's delight, is nothing more than a salty relish prepared from the eggs of the sturgeon (primarily the variety native to the Soviet Union, however). Sturgeon bladders once were considered an excellent source of isinglass.

Fishermen from all over Wisconsin — and many other states — converge on Lake Winnebago each February to sit in darkened shanties to “chase shadows,” to attempt to spear one of the monsters. The prized catch often puts up an exhausting, muscle-wrenching fight before being “landed” on the shanty floor. And then the fish has been known to thrash around wildly, knocking over chairs, tables, stoves and fishermen in a frenzied effort to free itself from the spear and gaff hook and return to the safety of the lake bottom.

The DNR reports that the sturgeon was overharvested in the early 1950s and still hasn't matched its former “population density.” It is not on any list of endangered species, however. Fishermen took 1,246 sturgeon from Lake Winnebago in 1978.

The number of sturgeon drawn from Lake Winnebago in the Stockbridge area has earned for this little village the title of “Sturgeon Center of the World.”

Fishy but True

By Louis and Judy Hemauer

January rolls around and, believe it or not, stories of deer hunting finally subside. Buck fever has given way to “sturgeon fever.”

The time has come for the sturgeon fisherman to dig his ice castle — better known as his shanty — out of the snowdrifts. He unlocks the door only to find last year's debris — mainly beer cans and bottles that never did make good decoys. And those memories of last year's season and the one he speared, or that giant that never did come through! Those memories are locked in the shanty, too.

Well, so much for those dreams of yesteryear. Lots of things have to be readied for this season:

- * The fishing car needs tuning up.
- * The chain saw needs a new chain.
- * The spear was too light last year. It needs at least four more pounds.
- * He really should have a new pole.
- * Ah, one good thing! The rope should hold out another year.

Time draws near and soon his mind becomes “infected” with ideas of how to fight the elements — deep snow, flooding, cracks, how to pull the shanty onto the lake. Will he be able to drive out, or will he have to depend on the snowmobile?



Early snowmobile

Don Kommers and his daughter, Kathy, pose on an early snowmobile in the late 1950s on frozen Lake Winnebago. The big machine sped across the ice and snow on skis and iron cleats. Kommers paid \$1,000 for the snowmobile, the second one in Calumet County. Al Sell, another Stockbridge resident, had the first one.

The day before the season opens comes at last. He hauls his shanty onto the icy wonderland and begins to check his landmarks. “Yup, this is the lucky spot.”

He proceeds to cut the hole and slide the large block of ice out of the way. He takes a look through the hole and tosses in a few potatoes to check the visibility. “Yeah, they show up all the way to the bottom.”

Now the final step before the big day: he stops at the neighborhood bar for his tag and the company of his fellow fishermen. After all, this is a big part of the season. This will be the meeting place after every successful — and unsuccessful — day. The bragging, grumping, groaning, complaining, laughing and teasing over

friendly beers — all play an important role.

Opening day arrives and it’s off to the lake, bright and early, spirits high! He unlocks the door to his shanty, lights his stove and puts the spear together. He closes the door to block out the bright light. The daily vigil has begun. The decoys are lowered and all there is left to do is WAIT.

The radio is playing in the background and the minutes and hours tick by. Nothing yet, no sign of a fin, a tail, a shadow or anything that might be the real thing. As the day drags on, his buddies in nearby shanties get itchy, too.

Soon there’s a knock at the door. Of course, the first words he hears are: “Seen anything?” Without taking his eyes off the cold, dark hole, he answers, “Nope, how ‘bout you?” The clipped conversation ends when his buddy proceeds to check on the next shanty.

Now he’s alone again and his mind drifts. A million thoughts go through his head. For an instant or two he almost dozes, but jerks himself back to reality.

It’s getting close to four o’clock and he figures it’s time to call it a day. After all, a guy’s got to allow a little time for socializing! What kind of a day would it be without a few beers and a few stories of the day’s happenings?

His neck muscles are beginning to relax as he orders another round of drinks for his fellow fishermen. All of a sudden, the bar empties. The full beer glasses, money, jackets and scattered bar stools remain. A couple of guys are about to weigh one in. It’s no recordholder, but for opening day, it looks pretty darn good.

Clever — how they placed this registration station right outside his favorite bar! Now his spirits are refreshed and he goes home, looking forward to tomorrow.

The scene is the same, one day later. Again, time passes and he sees nothing. After a few more uneventful days, he decides a move has to be made. The question is: Where? Better talk it over with his group and get the convoy moving.

The season's well under way and time is growing shorter. A few more moves take place — no luck!

Then it happens. His heart begins to pound as a shadow passes before his eyes. Just as suddenly as the excitement struck him, he sighs in disappointment. The 45-inch limit allowed this one to swim by. At least now his senses are alive and his hopes are renewed.

Everyday until now has been pretty much the same old routine. Tomorrow is the end of the season and his thoughts go back over the days. The only shred of hope he had was that little fella. And he wasn't much of a reward for his hours of patience.

Self-pity begins setting in hard. His eyelids become heavy with boredom. Suddenly — all hell breaks loose! He blinks a few times and his nerves begin to tingle with anticipation.

There's something coming into the hole — something big!

By this time, the spear is in hand and he carefully guides it over the fish's mid-section and lets go with a great thrust. Almost in the same instant, his mind



A mighty trophy

Norb Schroven, center, struggles to hold his prize-winning sturgeon. He speared the 156-pound, 6½-foot-long fish on Lake Winnebago, off Stockbridge, in 1975. Lending assistance are, from left: Lawrence Hemauer, David Hemauer, Ben Burg and David Karls, all of Stockbridge. The mounted fish is displayed at the Robert P. Westenberger Memorial Building-Information Center in Stockbridge's Legion-Firemen Community Park.

spins: Will he come up empty-handed or will the spear stop halfway down, finding its mark? The rope stops, and he knows immediately that this one didn't get away. He begins to pull the creature to the surface. Only a minute or two passes and the gaff hook has done its job. The fish is on the shanty floor without a real fight.

He's happy, but at the same time, somewhat greedy for more of a challenge. He begins to relax. "Heck, he's only about a 60-pounder! Funny how he seemed to shrink as he got closer to the top."

Reluctantly, he tags it. "Maybe I'll be lucky in the sturgeon pool."

And so goes the story of the sturgeon fisherman. No broken records — but there's always next season.

* * *

Lakeshore residents know that frozen Lake Winnebago can be treacherous, too.

Fishermen and others have been stranded on the frozen wasteland. But

developments in rescue work — and an ever-watchful eye — offer winter's hardy visitors to the lake a sense of security, as outlined in . . .

Icy Rescue on Lake Winnebago

The rescue of stranded fishermen and the recovery of vehicles which had fallen through the ice of Lake Winnebago began to take on major proportions in the early 1940s as more and more fishermen in cars and trucks ventured onto the lake.

There was no real feeling of security or being “watched” and rescued until Ray Ecker became concerned about making sure that every fisherman was safe on shore at the close of each day. Fishermen on the east shore of Lake Winnebago at Quinney and Stockbridge were the “safest” on the lake.

Ecker, a game warden since 1941, was called “protector of fishermen” for the east shore until his retirement in 1975. He also was the first warden to issue sturgeon tags, which first were required in 1932. Back then, five tags cost 25 cents, and no other fishing license was needed.

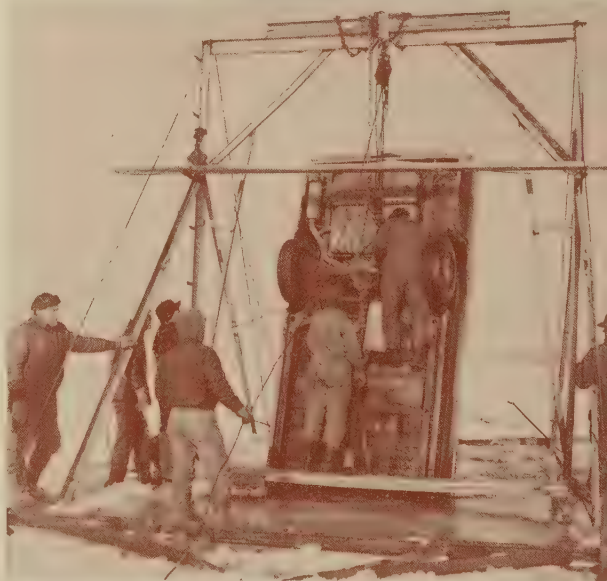
For more than 30 years, Ecker supplied fishermen with the comfort of a heated shanty for pike fishing and sturgeon spearing. The shanties, rented by the day, week or the season, came fully equipped with fishing gear. The out-of-state traveler or the distant Wisconsin fisherman knew he just had to get in that shanty and sit and pray for a big one to come along. Ecker had taken care of everything else. As many as 35 shanties were outfitted and rented each season. These had to be painted, equipped and stored through the summer for use the next winter. The rental business was

taken over by William Beyer after Ecker retired.

Three snow plows were used to keep the road on the ice open to the “village” of rented shanties and other anglers on the lake, and to maintain safe crossings when cracks developed or strong winds changed the bridges. Between 80 and 100 miles of roads were kept open each day.

On Jan. 20, 1951, many fishermen spent the night on the lake. The early morning hours brought rescuers through the howling winds and blinding and drifting snow.

A man and his two daughters plunged into the lake in their car on Dec. 31, 1959. The driver leaped to safety, but the two girls were trapped inside as the car sank. Finally, one of the girls managed to open a window and help her sister to the surface. Ecker and his son, Earl, later recovered that sunken auto.



Up from the depths

Ray and Earl Ecker of Stockbridge, assisted by volunteers, bring a submerged auto to the surface of frozen Lake Winnebago.

Their equipment for auto rescues is a spidery contraption that makes spectators wonder about its mechanics, but marvel at its success. That recovery equipment is used extensively to retrieve vehicles that have fallen through the ice. The “business” continues today under Earl’s direction, while Ray oversees the operation.

Eighty fishermen spent all night Feb. 15, 1967, on the lake. A group of 12 managed to congregate in Ecker’s 9- by 9-foot office shanty on the ice. With an adequate supply of food and drink, supplied by Ray, and fish stories, the night passed. Without this sharing, the lake can be the loneliest place on Earth. Thanks to a two-way radio, rescue was accomplished the next morning.

On March 4, 1971, 10 fishermen and six cars were stranded on the lake as a result of a 35-mile-per-hour wind and a severe electrical storm. The ice along the east shore literally broke up, separating the men and vehicles from land. A 40-foot-wide crack developed.

Ray, who understands and respects the lake and its sometimes treacherous conditions, worked out a plan to construct an ice bridge over the open area to lead the isolated fishermen to shore. Chain saws were used to cut a 40- by 35-foot bridge

of ice. With long poles, the floe was put into place between shore and the 10 men. Planks were laid across and the cars and people were directed to shore and safety.

Although all of the submerged vehicles have been brought to the surface over the years, not all of the people have survived. Some men and women anglers were trapped in their autos or trucks and drowned. Divers brought the bodies to the surface and Ray and his assistants removed the vehicles from the lake. When all efforts were made to save the lives of the fishermen but death resulted, the work of Ecker and his helpers lost its luster. It was hard to accept death when fishing was such a rewarding experience, Ecker said.

Only once — in 1972 — was the rescue equipment lost. It fell through to the bottom of the lake. Immediate efforts were made to rebuild and continue the rescue work, although the loss was costly.

The east shore of Lake Winnebago — from Quinney to Stockbridge to Calumet County Park to Fairy Springs — is a safe place for fishermen. Their well-being is in the hands of a dedicated group of ever-ready rescuers, led by Earl and Ray Ecker, should the need arise.



“We hauled milk before we went to school. The cans contained milk for the cheese factory. We filled the cans with whey on our return. Those were the days of true women’s liberation. I was a girl of 14, but I had to fill my own cans with whey. Many times I spilled a good share of it over me and the sides of the milk wagon while trying to manage the can and the faucet. We did equal work with the boys. We got equal pay. Nothing!”

Business — Then and Now — In and Around Stockbridge

The “Four Corners” — where Calumet County Truck E and the Military Road (State 55, the village’s main street) intersect — has been a gathering spot for generations of Stockbridge residents.

They have come together there to shop; to visit over tall, cold beers; to pay their last respects; to discuss the affairs of the village; to go about their daily business.

So, it is only appropriate that a “walk through the business district — then and

now” would start here, where hundreds of others have gathered before us.

The “tour” will follow quite closely the old Military Road, land for which was cleared by soldiers in the 1830s.

The route for the road between Fort Howard (Green Bay) and Fort Crawford (Prairie du Chien) was surveyed early in the 1830s. The threat of Chief Blackhawk and possible Indian wars were important factors in the development and

An aerial view of Stockbridge in the late 1940s.



improvement of an overland method of travel. The road was built to provide for the swift movement of troops to protect settlers in the event of Indian trouble.

According to a "History of Calumet County" by Ralph A. Miller and Robert Haese, the survey was started in 1834 and completed a year later.

Miller and Haese wrote: "In the spring of 1835, official authority was granted for road building operations to commence and three detachments of 5th Regiment troops from Fort Howard were assigned to the task of cutting the immense trees to clear the width of a wagon road. It was a crude type of road, with stumps in the middle and corduroy construction through the marshy places. Its completion through the county required three years."

Workmen were brought in from the East to construct the road. They worked alongside the soldiers in clearing the route, leaving a trail of stumps between the two "lanes." Some of those workmen and soldiers settled in the area, and their descendants travel that road today.

The road was opened in 1838, and was passable chiefly when the ground was frozen in winter or dry in summer.

The walks that edged village streets long ago were made of wooden boards. Many

The old Military Road

Stockbridge's main street was a rough dirt road in the early 1900s. This view looks north from near the "Four Corners."

of these boards were treated with creosote, an oily preservative, before they were laid on the ground. Nails often pulled loose, and people were chided for not keeping their boardwalks in order. Concrete walks weren't installed until well into the 20th century.

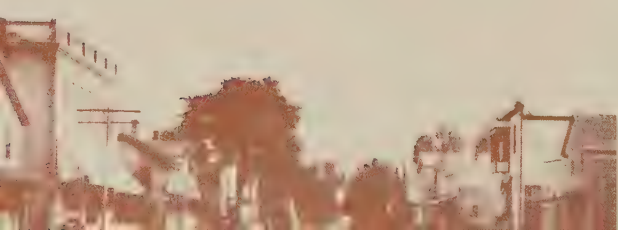
Elizabeth Baird, in her "Reminiscences of Life in Territorial Wisconsin," contained in the "Wisconsin Historical Collections," wrote of the Military Road and Stockbridge. Her family made a trip across the territory in 1842.

"We encountered deep snow throughout our entire journey, but the sleighing was generally good," she wrote.

"Never did younger people depart from home more gaily than we. We left after an early breakfast, expecting to reach Stockbridge, on the east side of Lake Winnebago, before dark, where we intended to stop at William Fowler's. (Fowler was a Brotherton Indian who served in 1845 in the fourth territorial legislature. He represented eight counties.)

"We took the Military Road, which was uniformly good. Snow had fallen the night before and covered all the bad places; so, of course, we plunged into them in an alarming way. . . .

"The way that followed was good, but one was never sure of missing the stumps. We were now in the Stockbridge settlement, where the log houses were rather near together for farms. There were many stumps in the very streets of Stockbridge, and as they were covered with snow, it was an easy thing to hit one. One of them upset us at Fowler's very gate. . . .



"The next morning, we again took an early start — so early that the stumps in the road were no more visible than the night previous. We had driven but a few rods when again we upset. I was thrown against a stump and one arm was hurt, though no bones broken."

That humble wagon trail has become a ribbon of rapid transportation today.



Stockbridge Mission House — 1834

In the Puritan New England fashion, the Stockbridge Indians' "meeting house" was used not only for religious services but also for public gatherings that often started with prayer. This Mission House was the Stockbridge Indians' school and at times the Calumet County Court-house. After the Stockbridge Nation was moved in 1856, this building served as a Congregational church until Dec. 19, 1869, and became successively a public school, a printing office and a blacksmith shop.

* * *

The organization of the Church for the Stockbridge Nation in the early 1830s represents a major step forward in the settlement of the area and in the development of the community known today as Stockbridge.

Records from 1843 in the Calumet County register of deeds office show that Timothy Jourdon, John N. Chicks and Daniel David were trustees of the Church for the Stockbridge Nation "with power to sell under the authorization of the nation."

The church property covered a large portion of today's village — school lot No. 4.

Its boundaries were County Trunk E on the south (from the old Fargo's Funeral Home east 25 rods to the Lisowe Oil Co.), State 55 on the west (from Fargo's north to a line fence separating high school property from land owned by George Ecker Sr. today), that same line fence on the north for a distance of 25 rods east, and a line on the east from that fence straight south to the Lisowe Oil Co.

It was within this large rectangle that the first Mission House was located. The exact spot is not known. The register of deeds office discloses that it was built in 1834. Old-timers here remember that Henry Hoffman told them the original church (after it no longer was used as a place of worship) was moved from a spot near the middle of the lot toward the Military Road, directly north of the old blacksmith shop.

It is believed that Jeremiah Slingerland, the teacher, used the Mission House as a schoolhouse by day and that the Rev. Cutting Marsh used the Mission House for prayer services at night.

Also, according to legend, the back of the lot — roughly from Ray Lisowe's home north past Irene Lisowe's and David Woelfel's homes — was the site of an early Indian cemetery. Those bodies later were exhumed and moved to what is now the Indian Cemetery, near St. Mary Cemetery, in the Town of Stockbridge.

No doubt this land owned by the Church for the Stockbridge Nation reverted to the government because Lemuel Goodell bought a portion of it. Residents' abstracts will reveal the history.

It was within this perimeter — this giant rectangle in the middle of town — that

the Indians came to worship with Marsh, their minister. He tried, with all his prayers, to keep the Indian free from the evils of the white man — particularly whiskey. (The constitution of the Stockbridge Nation forbade the sale of intoxicating beverages on the reservation.)

Who sold that “fire water”? Was it Daniel Whitney’s men, who had a history of peddling liquor everywhere the federal government dropped money? Or was it a man named Westphal, the only saloon-keeper in Calumet County?

Marsh was born on July 20, 1800, at Danville, Vt. He graduated from Dartmouth College in 1826 and from Andover Theological Seminary in 1829. After his ordination on Sept. 24, 1829, in Boston, he headed west to preach the gospel. Marsh reached Detroit on Nov. 1, but found that the last steamer for the season had left for Green Bay two months before.

He spent the winter at a mission station among the Ottawa, a stay which prepared him for his work in Wisconsin. Early in the spring, he resumed his journey, and on May 1, 1830, the young man, not yet 30, arrived at Statesburg (Kaukauna). He preached his first sermon to his new congregation the following day. At this time, the Stockbridge tribe had about 350 members.

Within a short time, he came with the Stockbridge and Brotherton Indians to the shores of Lake Winnebago, where two separate townships were secured for them. He was, no doubt, the first doctor, first minister and first postmaster in Stockbridge. His name also appears on early deeds.

It was in Stockbridge that Marsh married

Eunice Osmer of Buffalo. She had taught among the Ojibway. At the time of her marriage, she taught at a mission at Mackinac.

Differing accounts have called the mission church in Stockbridge a Congregationalist body and a Presbyterian congregation.

The Indians in the East adhered to Congregationalist teachings. However, in 1801, the Congregationalists and Presbyterians united in a plan for mission work in the frontier country. The plan allowed the faithful to call a minister from either denomination and organize their local church as they saw fit.

The religious preference of the Rev. Jesse Miner, a missionary to the Indians at Statesburg, Slingerland and Marsh was Presbyterian.

Marsh organized Presbyterian churches in Milwaukee and Green Bay during his stay in Stockbridge. John Metoxen assisted Marsh in his mission work.

It was from the Stockbridge mission that Metoxen, with Marsh, led a delegation of five Indians across Lake Winnebago, up the Fox to what is now Portage and onto the Wisconsin River. They attempted to set up Christian, English-speaking schools among the Sauk and Fox. In all, they traveled 1,300 miles in three months in 1834.

Austin Quinney and Metoxen served as delegates to conventions and assisted in establishing Presbyterian churches among the white population.

After Marsh’s death, his daughter, Sarah E. Marsh, deposited his documents in the

archives of the Presbyterian synod of Wisconsin.

Conflicting viewpoints have been written about Marsh. Yet here he lived and worked according to his abilities.

Much has changed in the years since the property owned by the Church for the Stockbridge Nation reverted to the federal government. Today, that land is dotted with business places, parking lots, schools, private residences and a few vacant buildings.

Until recently, Fargo's Funeral Home occupied the northeast corner of the village's "Four Corners." The southern section of the former funeral home is one of the older structures in the village. Built in 1873 and first used by Clark P. Skidmore as the first cheese factory in the county, it was moved from what is now the Robert Heller farm to a site near the Karls apartments (across the Military Road from Stockbridge High School) and then relocated by G.C. Phillips to its present site on the "Four Corners."

The business of professionally preparing the dead for burial has been carried on at this location at the "Four Corners" for approximately 35 years.

Those years have seen changes in the procedures for wakes and funerals. Catholic families often brought the priest to their homes to pray for the deceased and took him back home again because he usually did not have a team or a car.

If death occurred during the day, the clergyman immediately tolled the church bell to announce the death to the community and to call the faithful to pray for the repose of the soul of the departed.

The bell sounded once for each year of the deceased's life. This custom was carried on by both the Protestants and the Catholics, but has been discontinued here.

As late as 1923, the undertaker came to the house to do his professional work. Generally, friends and relatives remained away for the first day after the death, but offered help.

Then the visitation, or wake, began. Friends and neighbors, usually several men, stayed with the deceased all night. In Catholic homes, several rosaries were prayed during the night. The men smoked and visited while keeping their all-night vigil. In Protestant homes, a prayer service was conducted and a vigil was kept.

Lunch was served to the people around 10 p.m. Plenty of coffee was ready for those who kept the vigil. In some homes, depending upon the cultural background of the family, liquor was served during the long night.

The day before the funeral, the kitchen was filled with neighbor women and relatives preparing food for the funeral dinner.

If the house was large and the parlor was not needed for everyday activities, the casket was placed there. In smaller homes, the casket was kept in the bedroom until the day of the funeral and then placed in the parlor.

On the day of the funeral, the entire neighborhood gathered at the home of the deceased. Men brought their teams. An elderly resident said of G.C. Phillips, one of Stockbridge's earlier undertakers

(also a furniture dealer): “He was a very professional looking man with a black beard. He always was perched high on the seat beside the driver, attired in a frock coat and a top hat, behind a span of beautiful black horses. It was an impressive sight seeing a long procession of horses and buggies winding slowly and solemnly down the road to the church in the village.”

After services, or Mass, the people of Stockbridge went by horse to the cemetery. In different congregations, the pallbearers carried the casket to the gravesite and people joined in procession.

During the proprietorship of undertaker Al Schumacher, the deceased was taken to the funeral parlor and embalmed there. A little room off the furniture store was used as a funeral parlor, but until about 1949, most families carried on the old custom of keeping the deceased in the home until burial.

Until the time of the construction of the Catholic grade school in 1914-15, the full choir sang at the requiem Mass. Protestant services have not changed much during this time.

In the early days, churches were filled on the day of the funeral.

Now, visitation takes place in the afternoon and evening at the funeral home before the day of the funeral. Today's custom is a prayer service in the evening, floral tributes and memorials in the form of Masses or other gifts. Generally, a meal still is served after the funeral for visiting friends and relatives, either at a church or private dining room. Residents of the community still send desserts to the church.

The filled church of yesteryear — when neighbors and relatives bid their last farewell to a loved one — has disappeared, not necessarily because of changing attitudes, but because of the demands of the job placed on the worker who commutes to some industrial site. Funerals today are not the social events they were in the past — perhaps because death today does not affect a large community like it did a smaller, close-knit village of days gone by.

Besides his funeral business, Schumacher also sold furniture and insurance. He sold his business to William Schinderle in the early 1950s. Schinderle also sold appliances and bottle gas. The funeral business was purchased by Fargo's Funeral Home of Kaukauna in 1967, but it closed in 1979. In 1980, the building was remodeled by Lyle and Marilyn Levknecht for a proposed youth center or restaurant.

Just east of the older part of the old Schumacher Furniture Store was a wooden shed. When Al Schumacher felt it was no longer necessary that he keep it — about 30 years ago — he sold it and it was moved to what was then the north village limits. It was remodeled into a comfortable little home and is now occupied by Mr. and Mrs. Robert Zitzelsberger and their children.

* * *

Today, many wives with families go to work in neighboring industrial communities. Out of necessity, many are away from their households as much as 50 hours a week. The family laundry poses a big problem to the household where both parents work outside the home.

And so it is that many families head for the launderette, the next stop on our walk around the business community.

But its use as a laundromat is not the only way this building has served the community. Before the freezer became an available household appliance, the local locker plant provided farmers and gardeners with space to freeze and store meat and produce. The original freezer was installed by Joe Moyer, and later the building was bought by Cliff Mayer. Today, the self-service laundry and two apartments occupy the building.

The importance of the harnessmaker before power-driven machinery was used on the farm is discussed in Moyer's contribution to the farming community in another section of this book.

Before Moyer converted the building to a harness shop, a Mr. Decker operated a tea and coffee route through the countryside from this place. The building was erected by a Mr. Dutcher, who ran into financial difficulties.

The new Stockbridge United Methodist Church stands on the site of its predecessor. The history of Protestantism in Stockbridge is reviewed in another chapter.

The Lisowe Oil Co. marks the easternmost point on our business tour on this side of Lake Street. This location just east of Church Street, along County Truck E, was the site of a thriving gristmill.

Art and Lou Hatch owned a flour and gristmill on Mill Creek, southwest of Mrs. Howard (Lula) Schoen's property. This mill was powered by water. Eventually, the Hatch brothers moved their building



The old mill

This mill was moved by the Hatch brothers from its site on Mill Creek, near Lake Winnebago, to the east side of the village, on County Trunk E. In 1932, it burned to the ground. Bill Janty, its owner then, rebuilt it.

from Mill Creek to the site of today's Lisowe Oil Co. There they changed the source of power to steam. The Hatch brothers ground grain and dealt in farm machinery.

They sold their business to Philip Schweitzer and E.A. Pingel, who sold to Paul Kissinger.

Kissinger operated the mill for some time before selling to Bill Janty. During Janty's ownership, the old structure burned down. That fire in 1932 was caused by spontaneous combustion. He built a one-story mill on the same foundation and sold the mill to John Carney and Justin Grogan in July, 1936. A year later, Grogan sold his share to his partner. Carney operated the mill until 1946, when it was purchased by Jake Heimbach, who had just returned home from duty in World War II. The mill was operated until 1964, when technological changes brought about its ultimate end.

During the early 1930s, surrounding farmers were furnished feed grinding services by the mill's owner, and coal was sold and delivered to the people of the community. The coal was brought from Green Bay, and often the mill owner had to make two or three trips a day to keep an adequate supply on hand. Both soft

and hard types of coal were bought from Hurblet and Cleveland Cliff Co. of Green Bay.

Before the widespread use of refrigerators and while they were unavailable during World War II, a thriving ice business flourished at the mill.

In 1943, Carney put in a freezer unit and started a house-to-house ice business, serving people in Sherwood and Stockbridge. The ice was picked up at about 2 or 3 a.m. at the Lutz Ice Co. in Appleton and put in the ice house at the mill before sun-up to prevent melting. This business thrived until about 1950, when refrigerators became plentiful again. Householders bought refrigerators then and the ice business became unprofitable.

Advances in technology soon made possible the development of a furnace which used fuel oil to heat homes. Since these furnaces could be regulated with a thermostat and did not need daily attention, the use of coal diminished and fuel oil and gasoline became new commodities offered for sale at the Stockbridge Feed Mill.

Advances in farming brought about another change at the mill. Individual farms became larger and could accommodate their own "mills" or use portable versions. Gone from the Stockbridge Feed Mill were the laughter and joking that took place as farmers lined up on the hill to have their feed ground. Heimbach razed the mill in 1964.

When curb and gutter were being installed, a millstone was found on the old site. Could it be the same one that was used at Mill Creek?

Ray Lisowe bought Heimbach's fuel business on Sept. 7, 1967.

Lisowe's introduction to the fuel business came by way of neighborhood association. He remembers: "At times, Jake would need a helping hand and he would call across the back yard, 'Come on over, "Liz," I need a little help today.'

"I got this call especially in November, during the deer hunting season, when Jake used to enjoy going up north to join his hunting friends."

Lisowe took a "leave of absence" from his paper mill job and his part-time work for Heimbach from May, 1964, to May, 1966, when he served in the Army in Germany.

He returned from service, bought the business from Heimbach, who had become ill, and changed the name to Lisowe Oil Co. He handles coal, oil, gas and motor fuels. His determination and dedication to serve the public at a time when the nation's nonrenewable resources are under close scrutiny have been recognized by his customers and fuel suppliers. His wife, Gloria, is the firm's secretary and bookkeeper.

Farther down Church Street, in the former Bovee house (now occupied by Mr. and Mrs. David Woelfel), Mrs. Albert Welch made rats (pads used in women's hair to make their coiffures look thicker) and switches (a tress of detached hair bound at one end) for the fashion- and beauty-conscious woman of days gone by.

Women in those days wore their hair long. Hair that came out on their brushes and combs was not thrown into a waste-

basket, but saved in shoe boxes or special receptacles. Mrs. Welch used that hair to make the rats and switches that went into ornate hair styles which women wore without the aid of permanents.

Across Church Street and a short distance south is the Lloyd Karls residence. At this site, Civil War veterans built for themselves a meeting place known as the Grand Army of the Republic Hall. The veterans used the lower floor of the two-story building and their auxiliary — the Women's Relief Corps — conducted meetings upstairs. As the veterans grew older and fewer, they made arrangements with the Town of Stockbridge to allow the town to use the building for meetings and as a voting place, provided the municipality kept the building in repair and the G.A.R. could continue to use it. That arrangement continued until all the veterans died.

In 1919, the Veterans of World War I (the American Legion) received approval to use the building for meetings. Its auxiliary used the upper floor, too. When the new community hall was built, the G.A.R. Hall was sold to Karls and torn down to make way for the family home.

Back on Main Street, just north of Fargo's, at the site of Gerhartz's Grocery parking lot, a shoemaker, or cobbler, by the name of Connelly operated a business. The early cobbler made custom-made shoes and boots for individuals who came into his shop. Leather was cut according to the measurements of the person's foot.

Friendly service, quality products and low prices were featured by Don and Gladys Kommers during the 27 years they operated Kommers Food Store in Stockbridge.

It wasn't difficult for the young couple — fresh from Wabeno in 1933 — to provide their customers with friendly service and quality products. But after a while — when chain stores began to threaten the very existence of independent grocers like the Kommerses because they could sell merchandise at prices lower than small retailers could pay for them — the emphasis on low prices suffered a little.

But only until Kommers and 16 other small retailers from Appleton, Menasha, Little Chute, Kimberly, Freedom, Fond du Lac, Oshkosh, Sturgeon Bay and Plymouth joined forces in 1936 to form Associated Grocers, a new concept in wholesaling.

They formed a cooperative — with headquarters in an old cabbage warehouse in Appleton — to compete against the booming chain stores of the time.

And so, the multi-million-dollar business known today as United Foods was born. It was called Associated Grocers in its early days. Working today out of a 250,000-square-foot warehouse in Little Chute, United Foods serves member stores throughout Wisconsin. It is the only complete cooperatively owned independent grocery warehouse in the state.

And Don and Gladys Kommers had a hand in its organization.

"We just couldn't begin to compete with the chains," Mrs. Kommers said. The cooperative was the only way to go. Each member grocer put up \$500 to get the co-op rolling. When 22 grocers had signed up, the co-op incorporated with \$25,000. Some grocers paid more than the necessary \$500 fee, but each was en-

titled to only one vote in the corporation. Profits were divided among the members twice a year — according to each merchant's sales.

The grocery business was in Don Kommers' blood. His father and grandfather had owned and operated markets in Wabeno. Married just two years and the parents of a baby son, the Kommerses came to town in 1933 and set up shop in the north half of Carl Mischo's building, south of today's State Bank, on Main Street. They lived upstairs. A tavern occupied the other half of the building.

Kommers' father had given him \$1,000 to get started in Stockbridge. It was "sink or swim," Mrs. Kommers recalled. Mischo charged them \$30 a month for rent. Banker A. Hugh Flatley had asked the young couple if they could do \$30 worth of business a day to meet expenses. "We were apprehensive about it — but we made it," Mrs. Kommers said.

They outgrew the small space in Mischo's building and built their own store next door — on a lot owned by Bill Janty — in 1935. Delmar and Ruth (Heller) Gerhartz operate their grocery business out of the same building today.

It cost \$2,500 to build that little store. Carpenters John and Matt Birk worked for 25 cents an hour to put it all together.

The way it was

Kommers Food Store looked like this in 1951. Prices and some product names have changed over the years, but friendly service is still a trademark at the store, which is operated today by Delmar and Ruth Gerhartz.



Mr. and Mrs. Kommers borrowed money from his father to build the store — and then paid him back in groceries until they felt they could swing the balance in cash.

It was a long haul for them — from 7 a.m. — 9 p.m. seven days a week for the first 12 years. A grocer had to be there when his customers wanted him. Having their living quarters behind the store helped in that respect. But it also meant the Kommerses couldn't really get away from their work.

The first vacation the Kommerses took was a three-day auto trip to Washington, D.C., in 1954 to attend Don Jr.'s graduation from Catholic University. (Today, he is a professor of government and international studies and director of the Center for the Study of Human Rights at the University of Notre Dame in South Bend, Ind.)

Although they were independent grocers (small retailers), Mrs. Kommers said they "couldn't be too independent" with their customers. "We'd open our doors after hours for a good customer," she said. And they'd grind coffee for local residents who had bought the beans at other stores. And slice bacon for farmers who brought in their own sides of pork.

Sundays were always busy days, Mrs. Kommers said. "Farmers would bring in their egg crates and drop off their grocery lists for us to fill while they went to church. We'd have egg crates lined up the whole length of the store.

Low, low prices

A flier mailed by Kommers Food Store in Stockbridge in 1937 lists prices — and some product names — that are unheard of today. ➤

Garden Fresh

APPLES
FINE EATING

6 Lbs. 29c

LETTUCE Fresh Crisp 7c Head

BANANAS FIRM, GOLDEN, RIPE Lb. 5c

Wisconsin No. 1 Potatoes 41c	Cabbage Lb. 3 1/2c
Calory Steak 9c	Fancy Yellow Onions Lb. 3c

GRAPEFRUIT
TEXAS SWEET SEEDLESS

8 FOR 25c

BUDGET AID Station



Take Advantage of these Special Low Prices at Kommers and save on your Food Expense.

A month of BARGAINS

SALE of CANNED FOODS



TASTEWELL BARTLETT PEARS	Lg. 2 cans 19c
ELMDALE HIBERNIA PEARS	Lg. 2 cans 19c
PINE APPLE	1 can 19c
TASTEWELL CHERRIES	2 cans 29c
WHORFING MILK	2 14 1/2 oz. cans 15c
SHREDDED PUMPKIN	2 20-oz. cans 19c
TASTEWELL GREEN BEANS	2 10-oz. cans 25c
ELMDALE PEAS	3 20-oz. cans 29c
ELMDALE GOLDEN BANTAM CORN	2 20-oz. cans 25c
ELMDALE PEACHES	2 20-oz. cans 15c

VAN CAMPS
Pork and Beans 2 22-oz. Cans 19c

Sale Starts Friday, March 5th and Ends Wednesday, March 10th

SAWYERS SUPREME FANCY CHOCOLATE COOKIES

Pecan Top Lb. 19c
Lady Finger Lb. 19c
Milkot Stars Lb. 17c

8 Varieties at 2 Lbs. 25c
Our Cookies are delivered fresh every week direct from Sawyers Bakery

Salmon for LENT!

2 16 oz. cans 25c

O.K. Shrimp	Extra Large	5 1/2 oz. can	17c
O.K. Cove Oysters		2 5 1/2 oz. cans	29c
Van Camps Tuna Fish		2 7 1/2 oz. cans	29c
Red Sockeye Salmon		16 oz. can	29c
Mixed Herring		9 lb. bag	69c

Chesterfield, Camel, Lucky Strike or Old Gold

CIGARETTES 2 Pkgs. 23c CTN. \$1.15 10 PKGS.

SESSIONS PURE SWEET CREAM

BUTTER Special Saturday Only Lb. 35c

SOUP SHURFINE VEGETABLE or TOMATOES 3 Large 22 oz. cans 25c

SAWYERS FRESH CRISPY CRACKERS 2 Lb. Box 15c

SALE OF DRIED FRUITS

Prunes 90 4 Lb. 23c
100 2 Lb. 25c

Mixed Fruit 2 Lb. 25c

Apricots Lb. 21c	Raisins 2 Lb. 19c
Peaches Lb. 17c	Prunes, Est. Lgr. Lb. 10c

Gold Medal Flour 49 Lb. Bag \$2.19

Wheaties 8 oz. Pkg. 10c

P & G Soap 10 Giant Bars 37c

Postum Cereal 18 oz. Pkg. 19c

WISCONSIN NATURAL Cheese American or Brick Lb. 22c

Shurfine Syrup 10 Lb. Pail 58c
Karo Syrup, 5 Lb. Pail 32c Kremel, Pkg. 5c

Viking Coffee Lb. Pkg. 19c
Hills Bros. Coffee, Lb. 27c 5-More, Lb. 21c

Wheat Puffs 3 5 oz. Pkgs. 25c

Macaroni Spaghetti 2 Lb. Pkg. 12c

Elmdale TOMATOES 2 - 28 oz. cans 25c

VARY LENTEN MENUS

DINTY MOORE
Corned Beef & Cabbage 22 oz. can 23c

DINTY MOORE
Beef Stew 22 oz. can 17c

FRANCO AMERICAN
Spaghetti 2 16 oz. cans 19c

Egg-stra-Special EGG MASH
This is a Mash of good quality, containing 20 percent protein 100 Lb. Bag \$2.59

Three Star Scratch Feed 100 Lb. bag \$2.75

Starting Mash 100 Lb. Bag \$3.30

STOCK SALT 100 Lb. Bag 83c



Top Quality MEATS

Ham Hormels Smoked Picnics Lb. 19c

Wieners Hormels Tiny Tender Lb. 25c

Bologna Charmaks Home Made Lb. 20c

Bacon Squares Hormels Tasty Lb. 21c

Cottage Cheese Lb. 10c

Bologna Lb. 10c

TASTEWELL SANDWICH SPREAD 0l. Jar 25c

Shurfine Syrup 10 Lb. Pail 58c
Karo Syrup, 5 Lb. Pail 32c Kremel, Pkg. 5c

Viking Coffee Lb. Pkg. 19c
Hills Bros. Coffee, Lb. 27c 5-More, Lb. 21c



EVEREX TREAT HOT CROSS BUNS Doz. 19c

KOMMERS GROCERY

STOCKBRIDGE, WISCONSIN

WE PAY HIGHEST MARKET PRICE for EGGS

"Then, after church, the farmers would settle up the difference between the price we paid for eggs and their total grocery bill. We always paid the highest market price for eggs. That's what drew business."

Many foodstuffs were delivered to the co-op's members in bulk and had to be repackaged for sale to the customers. Shrinkage of a product's bulk was cause for a fine if a state inspector found any discrepancies on his monthly tours. The Kommerses were never fined. "We always put in a half-ounce more to allow for shrinkage," Mrs. Kommers said.

The changeover from filling orders for customers while they went about other business in town to self-service by shoppers was not met with universal approval, Mrs. Kommers said. Some people just didn't like to wander up and down the aisles, hunting among the shelves, for items on their lists. It took up too much of their time, and some customers found it almost demeaning. One old-timer objected to "pushing a baby buggy (those new-fangled metal grocery carts) around the store," but soon got used to the idea.

Newspaper advertising represents a big part of a grocer's budget today. Don and Gladys advertised in weekly fliers which they folded, addressed and stamped themselves. All that hand-addressing took a lot of time, but the fliers reached a wider audience (they went to every household in the area) than the local papers did and they weren't as costly as newspaper ads.

The Kommerses sold their business to the Gerhartzes in 1960 and retired to Chilton. Don died four years later. Mrs. Kommers has lived in Neenah with her daughter, Kathy, for the last eight years.

Although Delmar and Ruth Gerhartz have modernized their grocery store, they have not done away with the atmosphere of friendship that was common in such stores early in this century. People visit as they seek the items on their lists. And you can still find out the time of a wedding, who died or who caught the last sturgeon.

Even before this site was occupied by a grocery store, a building owned by the Pabst Brewery stood here. This place of refreshment and sociability was leased to various operators by Pabst.

Joe Bast, one of the five young men who started the telephone company here, built a general store where the bank parking lot now lies. The late George Hemauer served his apprenticeship there, as did many other young lads. Dry goods and shoes were sold here, as well as groceries. They were bought in bulk and packaged in paper bags according to the wishes of the customer.



Business district

The rough dirt road was a little smoother, but little else had changed in this scene of downtown Stockbridge before 1920.

Bast sold his business to Will Larson, who then turned over his business to Henry Arens and Carl Mischo. Kommers rented briefly before building next door. In time, Mr. and Mrs. Joe Blob turned the

building into a tavern. Music lessons were given here for a time. In later years, Mrs. Blob — better known as Gertie — operated the business, serving only soft drinks. She installed games of interest to the younger population.

The State Bank of Stockbridge has played an important part in the development of the village.

Stockholders met to organize the bank on May 5, 1905. The original stockholder-directors were Charles Hatch, Thomas Webster, Mike Irish, E.A. Pingel, Theo. Manderscheid and Dr. G.P. McKenney. The group adopted a constitution and by-laws for the bank and elected officers: McKenney, president; Pingel, vice president; and Webster, cashier.

The bank was chartered on Aug. 5, 1905, and on Aug. 17, 100 par shares of stock of 20 shares each were issued to the above stockholders with a starting capital of \$12,000.

On Aug. 25, 1905, the bank opened for its first day of business in the building now owned by Mrs. Dorothy Knauf, widow of Dr. John A. Knauf, on Lake Street. The first day of business ended with total footings of \$16,895.

Minutes from May 7, 1906, show the directors were of the general opinion "that property around this side of the lake would go down in value and thought it not wise to go too high on loans."

On Jan. 3, 1911, the previous six stockholders sold their entire shares of stock to the Rev. Geo. A. Clifford, John B. Flatley, Lewis G. Phillips, Winifred Flatley, Thomas Flatley, A. Hugh Flatley, Leo P. Fox, August Dorn, Nicholas

Franzen, John Moehn, Irene Flatley, Lucy Flatley, T.E. Connell and Daniel C. Flatley. Connell was elected president; Thomas Flatley, vice president; A. Hugh Flatley, cashier; and John B. Flatley, assistant cashier.

The bylaws were amended and five new directors were elected: Phillips, Connell, Dorn, A. Hugh Flatley and John B. Flatley. They voted to offer two types of certificates: a six-month certificate paid 2½ percent interest and a 12-month certificate paid 3 percent.

On Jan. 4, 1915, the board of directors voted to purchase lot No. 12 in the village for construction of a bank. T. Flatley and son were paid \$500 for the lot. The present bank building occupies this site. The construction contract was awarded to Julius Schroeder of Chilton on July 12, 1915. Plans and specifications were drawn by J.E. Hermen, architect. The contract price for Schroeder's material and labor was \$2,390, not including mason work, brick, cistern, toilet, cesspool, plumbing and accessories.

The bank moved into its new quarters on Dec. 18, 1915, and the directors "agreed to dispose of the old bank building for \$1,300 or more."

Moehn was elected assistant cashier in 1923. In April, 1929, Ralph Hawley was promoted from teller to active assistant cashier.

The main source of income for the bank in these early years was interest received on certificates and on loans made mostly to farmers on real estate mortgages and loans made to seed companies.

In May, 1925, the first Burroughs book-keeping machine was purchased. Until

this time, all posting was done by hand. The directors agreed to follow suit with other banks in the county and close Saturday afternoons from May 16 to Nov. 1, 1931.

That same year, the bank began granting loans to farmers to pay their beet laborers. Many farmers in the area had contracts with the Menominee Sugar Co. for raising sugar beets.

At the July, 1931, directors' meeting, "There was considerable talk in regard to the schedule of service charges received from the Calumet County Bankers Association. Practically all charges listed were in operation at the bank at this time, but some of the directors did not think this was the proper time to put in a service charge on small checking accounts. Also, if some banks believed in giving away blankets and other premiums to attract depositors while others paid 4 percent interest on accounts, considering the general depressed conditions of the farmers, now was no time to install this charge."

In July, 1932, "Cashier reported that collections were extra hard at this time. Prices of farm products, especially milk, which practically all the local farmers depended on for an income, were way off in price."

The bank received a telegram on March 3, 1933, from the acting governor, declaring a "holiday" for all Wisconsin banks. On March 6, 1933, a proclamation issued by President Franklin D. Roosevelt declared a national holiday for all banks and all other businesses that accepted deposits and payments. The bank was closed for 16 days and then allowed to open on a restricted basis on 60 per-

cent of deposits. On June 23, 1933, the bank received a telegram from A.C. Kingston, commissioner of banking, authorizing the bank to reopen without restrictions.

A special meeting was called in February, 1934, to elect a vice president to replace Thomas Flatley, who had died. A. Hugh Flatley succeeded him. Ralph Hawley became cashier and John Moehn, assistant cashier. Daniel Flatley was elected a director to fill the vacancy left by Thomas Flatley on the board. The next June, Hawley resigned to become a bank examiner for the Federal Deposit Insurance Corp. A. Hugh Flatley became president in 1935, replacing T.E. Connell, who had held the position since 1911. Nicholas Franzen became vice president; Winifred Flatley was elected cashier; and John Moehn remained assistant cashier. L.P. Fox became a director.



The State Bank

The old State Bank building on Lake Street, opened in 1905, later housed the offices of Dr. John A. Knauf. This picture was taken in 1908.

In the fall of 1936, the old bank building was sold to Dr. John A. Knauf and Mrs. Knauf for \$750. Knauf practiced medicine there for more than 40 years before he died on Oct. 8, 1977.

The bank was robbed by two men at 11:45 a.m. Sept. 2, 1936. The amount

taken was \$1,579.62. Since the bank had received a check for \$10 from D.W. Grothe, who was a customer in the bank at the time of the robbery, but had not paid out the cash, it was necessary to pay him the \$10 later, making the total loss \$1,589.62. Later, after a claim was filed, the bank was fully reimbursed.

Director L.P. Fox died in December, 1937, and was replaced at the annual meeting in January, 1938, by John B. Flatley. Nicholas Franzen was elected vice president in April, 1942.

On Jan. 27, 1943, A.B. Connell became a director and vice president of the bank. Daniel C. Flatley replaced John Moehn as assistant cashier.

In November, 1945, after the death of Daniel C. Flatley, Lucy Flatley was appointed assistant cashier.

At a special stockholders' meeting on Dec. 20, 1947, a resolution calling for an increase in the capital stock of the bank from \$12,000 to \$30,000 was passed unanimously. With the election of Margaret Flatley as a director at the annual meeting of stockholders on Jan. 13, 1948, the bank came under the complete management of the Flatley family. Margaret Flatley replaced A.B. Connell.

In 1953, James Flatley replaced Margaret Flatley on the board and served as assistant cashier until 1955, when Lucy Flatley returned to the position. James Flatley resigned as a director on May 12, 1956, and Bernard A. Flatley was elected a director.

On July 18, 1956, A. Hugh Flatley, president of the bank and father and brother of the other members of the

board, died. John B. Flatley was unanimously elected president and Bernard A. Flatley was elected vice president in August, 1956. Irene Flatley was elected a director. Later, John B. Flatley became ill and was replaced by Bernard Flatley as president. Leo J. Flatley became vice president and director in January, 1957. After the death of A. Hugh Flatley, the bank continued to operate with Winifred Flatley as cashier, Lucy Flatley as assistant cashier and Alta Gerhartz as teller and bookkeeper.

In early 1957, the Flatley family sold its bank stock, and the next July, Bernard A. Flatley, Leo J. Flatley and Irene M. Flatley resigned as directors. The board then elected G.G. Bloomer president and director of the bank to fill the unexpired term of Bernard A. Flatley. Jerome Fox was elected to fill the vacancy of Leo J. Flatley and A.B. Connell was elected to fill the vacancy left by Irene M. Flatley.

Connell was elected vice president on July 23, 1957, and Emil W. Kufahl was elected cashier. He began his duties on Sept. 1, 1957. In August, 1957, the board accepted the resignations of the Misses Lucy, Winifred and Irene Flatley and elected Clifford Mayer, Edgar P. Daun and Dr. John A. Knauf to replace them. At this time, the board of directors was increased in number by one, with the election of Alfred Schumacher. Upon the death of Fox, the seventh position of director was left vacant. It later was filled by Clem Ecker.

In the spring of 1962, Vice President A.B. Connell died and was replaced by Schumacher.

Major remodeling of the existing building and construction of an addition (an office

and a meeting room for directors) took place in 1963. In January, 1962, Mary Jane Hemauer became assistant cashier. She left the bank and Ann M. (Schumacher) Gilles was hired as teller and bookkeeper. She was elected assistant cashier in 1966 and became cashier in 1973.

On June 8, 1965, the stockholders voted to increase the capital stock of the bank from \$30,000 to \$50,000 by an issue of new stock certificates.

In late 1968, Sandra L. (Penning) Steffen was hired as bookkeeper and teller and was elected assistant cashier in 1974. She left in September, 1977, and was succeeded by Theresa C. Hemauer in January, 1978. Kufahl was elected vice president and cashier in May, 1969, and joined the board of directors, replacing Schumacher. The slate of directors has remained at five members since the death in April, 1971, of Clem Ecker.

The condensed state of condition, as of June 30, 1980, showed total footings of \$5,809,602.88. The bank has one part-time employee and four full-time employees with modern equipment and facilities to handle the increased volume of business over the years. There are 24 stockholders with a capital of \$50,000 and a surplus of \$300,000. In 1980, the bank was under the management of G.G. Bloomer, president; Edgar P. Daun, vice president; Tom Bloomer, assistant vice president; Ann M. Gilles, vice president and cashier; Theresa C. Hemauer and Ann G. Demler, assistant cashiers; and Judith Hemauer and Betty Hoerth, bookkeepers and tellers. Kufahl retired in mid-1978.

Directors in 1980 were G.G. Bloomer, Donald E. Bonk, Edgar P. Daun, Ann M. Gilles and Clifford Mayer.

The old Karls Hardware Store next to the bank once served as headquarters for the local Grange chapter. Records at the Calumet County register of deeds office show that the Grange was formed here by Lemuel Goodell, James Storm and Henry Williams on July 1, 1873.



The Grange Hall

This building, erected in 1880, was the site of many dances and suppers during its Grange history and later became "home" to a number of Stockbridge businesses.

The Granger movement is explained in "Wisconsin, a Guide to the Badger State," compiled by workers in the writers' program of the Works Progress Administration in the State of Wisconsin, sponsored by the Wisconsin Library Association:

"One of the earliest struggles in Wisconsin's political history centered about the railroad problem. This struggle began with the financing of the first railroads in the 1850s. The constitution prohibited state aid for internal improvements, but increased transport facilities were essential. Because railroads had to be built, local governments went into debt and farmers mortgaged their property to build them. When the panic of 1857 struck, the railroads failed. The farmers, facing ruin, turned to organization for protection.

* * *

"Leagues of farm mortgagors were formed throughout southern Wisconsin. In 1858, they obtained passage of a law invalidating farm mortgages, based on the argument that the railroads had no power to accept in payment for stock anything but cash. The state Supreme Court ruled that the railroads could legally receive notes and mortgages, and declared the law unconstitutional.

* * *

"In 1861, the mortgagors put through a law making foreclosures so difficult as to be ineffective.

* * *

"Though unsuccessful, these organized attempts of the farmers to protect themselves paved the way for the Granger revolt of the next decade.

"Sharpened by the panic of 1873, agrarian discontent crystallized throughout the Northwest in the Granger movement. In 1873, Wisconsin elected a Granger, William R. Taylor, as governor, and a railroad regulation law was passed at once. Though weak, the Potter Law of 1874 provided for a railroad commission and the regulation of passenger and freight rates."

The Granger movement continued to challenge the monopolistic power of the railroad. A Stockbridge Grange Building Association with a capital stock of \$1,400 was formed on May 28, 1880. Shares were \$5 each and the limit anyone could contribute was \$100. A building — the old Karls store — was erected. Minutes of the organization were not available.

The Chilton Times of Sept. 11, 1875, reports: "We understand that on Monday of the present week the Honorable John Harsh, of Stockbridge, our present worthy member of the Assembly, severed his connection with the Stockbridge Enterprise (a local newspaper). He will henceforth devote himself exclusively to agriculture and the interests of the Granger movement."

There seems to be a close parallel between the dates of the Granger movement in Stockbridge and the dates of the laying of railroad track elsewhere in Calumet County.

The railroad line between Cedarburg and Hilbert was constructed in 1871 by the Milwaukee & Northern Railway Co.

That railroad firm was incorporated on Feb. 24, 1870, and acquired the franchises and property of a line known as the Milwaukee & Superior Railroad Co. The Milwaukee & Superior had been incorporated in March, 1856, to build from Milwaukee through Cedarburg to Green Bay and Superior. It apparently never laid any track, however, according to Tom Phillips, corporate communications representative for the Chicago, Milwaukee, St. Paul and Pacific Railroad Co. of Chicago.

During 1870, the newly formed Milwaukee & Northern built north from Milwaukee to Cedarburg. Tracks were extended to Hilbert and Menasha in 1871; to Green Bay in 1873; and to Fort Howard in 1874, Phillips said.

During the next 20 years, the Milwaukee & Northern constructed, or acquired through the purchase of several small railroads, a fairly large network of track in

northern Wisconsin and Michigan, he added.

Perhaps Stockbridge was “slighted” by the railroad because of its Granger activities.

The Grange building apparently had many uses. It is to this spot that the Flatleys moved their merchandise after fire destroyed their store in 1903. They operated their business out of the Grange building until the Independent Order of Odd Fellows erected its brick structure on the “Four Corners” in 1905.

The Karls family’s business enterprise in Stockbridge’s downtown began in 1922 when its patriarch, Nick, and Carl Mischo and Fred Diedrich started the Stockbridge Sheet Metal Co. at the site of the present James Parsons residence a few doors north of the old Grange Hall on Military Road. William Engel was owner-operator of a tin shop at that site in 1908. The Karls-Mischo-Diedrich partnership dissolved in 1930, and Karls became the sole owner.

He began installing wood and coal gravity furnaces; putting metal roofs, lightning rods and eaves troughs on houses and barns; installing hand pumps; and repairing windmills, milk cans and pails.

In 1932, Karls got his plumbing license. Back then, septic tanks and drainage ditches were dug by hand. Pipe threading was done by hand, too. There were no power tools to do the job. Steel pipe and cast iron pipe were used for drainage and water. Some hand pumps were replaced by pump jacks operated by gas engines. Hand saws were used to cut register holes for furnaces. Tin roofs were installed at the rate of 35 cents per hour.

In 1938, Lloyd Karls joined his father in business. The firm was called Nick Karls

& Son. Shortly afterward, they purchased Al Schumacher’s hardware stock and added it to their line of products. Electricity began to replace the gas engine for pumping water. Oil furnaces replaced wood and coal models. Eventually, the family business became firmly established in the old Grange Hall.

John Karls joined his father and brother in business in 1953, prompting another name change: Nick Karls & Sons. They began to install gas furnaces. Power tools then came to the fore. Power saws, drills and thread cutters, as well as a hydraulic back hoe for digging, helped get the job done faster.

John and Lloyd took over the business after Nick’s death in 1957. The name was changed to Karls Corp.

In 1972, John purchased the former Gib Hemauer property on Military Road and built Karls Hardware, Inc.

Lloyd and two of his sons — Paul and David — built a plumbing, heating and sheet metal shop at the former Sell Brothers Stone and Gravel Co. south of town in 1973. It is called Karls Mechanical Contractors, Inc.

Change is constant in the hardware and plumbing-heating businesses. Plastic pipe has replaced much of the galvanized and cast iron variety. Combination wood, coal and oil or gas furnaces are being installed to reduce heating costs.

Annette’s, a women’s apparel shop, was opened in November, 1977, by Mrs. Jacob Kitzinger in the old Grange Hall. It closed after a few years.

The old Mission House, built in 1834, was bought by Phillip Westenger on

Nov. 23, 1891, from people by the name of Schwob. Westenberger operated his blacksmith shop there. It was from this old Mission House that Emery Westenberger, Phillip's son, produced the hourly "sound effects" during the Fourth of July celebrations.



Side by side

The building on the left, once the only house of worship in Calumet County, had been used as a blacksmith shop before it was replaced by the building at the right, which still stands today in downtown Stockbridge.

The exact date that the old, boarded up blacksmith shop was built is not known. However, according to speculation of senior citizens, it probably was built around 1915.

The story of Stockbridge's public schools, the next stop on the "tour," is recounted in another section of this book.

Jim Ecker's construction company has grown considerably from the small car, truck and tractor repair business he started in his father's (George Ecker Sr.) double-car garage in 1946.

Today, J.&E. Construction Co., Inc., has approximately 30 employees who operate huge earth-moving equipment and crush and haul gravel.

Back in the mid-1940s, Ecker owned several trucks with which he hauled peas

and sugar beets to canning factories. At night, he would work on farmers' tractors, cars and trucks. As his repair business grew, he decided to build a larger, concrete block garage on his father's property in the northern part of the village. That was in 1948.

Soon, Ecker started buying used machinery, fixing it up, painting it and reselling it to farmers. His garage business became known as Jim Ecker's Implement. He sold Oliver farm machinery, Fox forage choppers, GMC trucks, gas, oil and batteries.

In his contacts through his repair business, Ecker learned of the farmers' need for ditching on their farms, so he bought a Caterpillar and pull-type scraper in 1948 and started doing ditching. His wife, Eunice Stevens, his father and his brother, John, were left to take care of the garage business, mostly selling gas and oil, and taking orders for him, which he would answer in the evening.

In the winter, Ecker took his low-bed trailer and chain saw to Melon, Whitelaw, Two Rivers and Cato to do logging. He sold the logs to firms at Sheboygan, Two Rivers, New London and Oshkosh.

Ecker's "cat" work increased, and in 1960 he bought another Caterpillar and scraper and increased his payroll by one.

He also bought a tiling machine that year to do land drainage for farmers. His father ran the tiler and young men from the vicinity laid tile for him. Son Donald helped on his days off from school and during summer vacation. Another son, Bob, similarly joined the crew. A daughter — Mary Zitzelsberger — is chief bookkeeper. Her husband, Bob, is a member of the truck driving crew.

Soon the equipment increased to three Caterpillars and three self-propelled tour-
napoles, and the manpower to run them
increased accordingly. The new business
was called Jim Ecker Construction.

In 1967, Ecker bought the Sell brothers'
stone and gravel business, which in-
cluded a huge crushing plant, a breaker,
a loader and dump trucks. He bought
three farms for the stone pits and rented
three or four other pits. The new business
was called J.&E. Construction Co., Inc.
Still more crushers and another breaker
were added as the demand for stone
grew.

As a hobby, Ecker and his sons collect
antique farm machinery: steam engines,
threshing machines, tractors, gas engines
and wooden wagons. They also own
several old cars and trucks. Ecker pur-
chased the old Cordy farm at the north
village limits some years ago to raise
registered Durham cows, Belgian horses
and riding horses. For several years, he
has threshed his own grain and his
father's buckwheat. He and his sons
belong to the Steam Engine Club of
Wisconsin.

Ecker has sold lots and built houses on
the old Cordy farm in recent years.

A little farther north is Van's Cabinet
Shop. Bill Van Dalen opened the
business in 1972. He specializes in
cabinetry.

Hemauer Lumber & Manufacturing Co.,
north of Van's Cabinet Shop, closed its
doors in 1975 after nearly 30 years of
home building and business construction
on a family basis.

Leo Hemauer started the business in

1948. His widow, Eileen, and their
children carried on the business after his
death in 1966.

Many homes and remodeling projects in
Stockbridge and throughout Calumet
County, as well as the addition to St.
Mary Catholic School and the new con-
vent in the village, plus the Commercial
Bank in Chilton, were built by the firm.

Today, Stockbridge Woodworking
operates out of the buildings.

Legend suggests that there probably were
several grist mills on Mill Creek, which
flows southwest through the town and
village, entering Lake Winnebago at the
Harbor.

The topography in the area of lot 123,
directly east of State 55 and north of
Moore Road, is suggestive of a dam and
its accompanying flume.

Several older residents remember their
parents and grandparents recalling that
this was the site of a mill. It was said to be
a small operation.

Some fondly remember the statement:
"The darn thing ran only when the creek
flowed."

No documentation of a mill operation can
be found on the abstract of Leonard
Joas, who owns the land.

North and east of the village — on Moore
Road — Edgar Daun operated an insur-
ance business out of his home base, the
family farm.

It all began in 1939, when Daun
answered an ad to be a representative for
a well-established insurance company.

"I was rather timid at first," he said, "so things started out slow. But with each sale, I gained more knowledge of the business and found myself writing for more companies with many lines of insurance."

After 3½ years in the Air Force, he returned home to re-establish his business.

"None of this would have been possible, had it not been for my wife and partner, Arline, and the many nice people I have met," said the founder of Daun Insurance Agency. He sold a major part of the business to Ken and Tom Head in 1976.

Still farther north of the village, opposite the road to Calumet County Park, David Hemauer has set himself up in business as a contractor-builder and renter of fishing shanties.

Marcel Head operates a farm and sells insurance near the northern limits of the Town of Stockbridge on State 55.

Bowe Manufacturing Co., founded by the late Tom Bowe, operated in the northeast corner of the town for many years. The firm produced chopper wagons for farm use and subcontracted trailers for industry. The firm continued for a short time after the founder's death, and then closed its doors.

Fairy Springs Bar, known today as Wundrow's, has been dispensing good cheer since the early days of the Great Depression.

Located practically on the lakeshore, near the intersection of Faro Springs Road and Fairy Springs Road, this tavern — which began business without a



Fairy Springs Tavern

Wundrow's tavern at Fairy Springs has been a favorite watering spot since 1930. It has been remodeled considerably since this picture was taken.

license — marks the northernmost point in our Stockbridge business tour.

Steve Bardoza of Milwaukee built the tavern in 1930, with the assistance of Albert Stroschine. Bardoza started his business without a license (during Prohibition), selling bottles of beer from one case — his entire stock.

Joseph Paidl, who also came from Milwaukee, obtained the first license for the business in 1933. He rented from Bardoza for a couple of years, and was followed by Mr. and Mrs. Sylvester Kees of Stockbridge.

Forty years ago, Fairy Springs wasn't the compact, close-knit, little "village" it is today. Only a handful of people lived there then — among them Francis Tittman, Melvin Mainville and the Lehrer brothers, all of Kaukauna; Arland Manderscheid of Calumetville; and Ed Wilson of Neenah.

Until the late '30s, Faro Springs hill was just a trail overrun by springs — and anybody who traveled it did so at his own risk. There was not much uncertainty about going down; but coming back up again was nearly impossible, according to

Mrs. Harriet Wundrow, owner and operator of the bar today. The hill was cut down in 1937 and fill was hauled in. But even today, the trip — up or down — can give a newcomer the willies. The passage of time has enhanced the beautiful view from the top of the hill.

Mr. and Mrs. Carl Levknecht followed as renters in 1937. Between then and 1939, electricity was installed.

The bar changed ownership numerous times in the '40s, and was purchased by Elmer Wundrow in 1950. He built an addition in 1954 and ran the business until his death in October, 1975.

Fairy Springs boasts other lines of business, too. Mrs. Allen Portman has opened her own bookkeeping business. David Elmergreen, Louis Hemauer and Allen Weber do wallpapering. Their shingle sports the name "Illimic." Bob Schmitt and his son-in-law, Tom Head, do contracting. Head also sells insurance with his father, Ken. John Weber does painting and insulating.

The western boundary of both the Town and Village of Stockbridge is Lake Winnebago. The lake — with its good fishing, pebbled beaches and beautiful sunsets — offers a pleasant retreat from the workaday world for local residents, vacationers, retirees and summer visitors.

Clusters of year-round and summer homes have sprung up on its shores from Fairy Springs on the north to Lakeland Beach on the south. Minicommunities with picturesque names like St. Catherine's Bay and Rockland, Rockaway, Twilight, Sunset and Konsin beaches dapple the shoreline in the town and village like sunlight filtering through leafy boughs at the lake's edge.

Ken Head began his insurance business in the spring of 1946 when he took over a small agency owned by his father-in-law, Douglas J. Stevens.

As time passed, more lines of insurance were added to accommodate the needs of the customers. The Alfred Schumacher Agency of Stockbridge was purchased in February, 1957, and about a year later, the Henry Thill Agency of Stockbridge and the Henry Peters Agency of Sherwood were added. Thill was also a well-known carpenter.

In May, 1973, Head's son, Tom, received his license and joined the agency. They operate under the name Head Insurance at route 2, Hilbert, north of the village on State 55. Their wives do the clerical work. The firm purchased the Daun Insurance Agency in 1976. The Heads opened a new office in the fall of 1980 in Paul Westenberger's building in downtown Stockbridge.

Visitors to Calumet County Park often stop at the Fish Tale Inn, operated by Chuck and Marion Westenberger, at the entrance to the park to learn how the fish are biting and to swap tall tales about the ones that got away. Skiers and snowmobilers join the clientele during the winter.

But the Westenbergers cater to more than sportsmen. Foxes, raccoons, opossums and skunks come to feed "under the lights" on the tavern grounds at night — much to the delight of Chuck's and Marion's two-legged customers. Deer linger in the shadows.

The tavern was built in about 1935 by Vic Luedeke on a parcel of land that was a part of the Henry and Emma Luedeke homestead. Much of the building

material for the tavern was salvaged from the old brickyard that stood a stone's throw away on the lakeshore on today's park grounds. Timbers used in the tavern came from an old sheep barn.

Vic and his wife, Ella, operated the tavern until his death in 1959. She continued to run the business until July 5, 1974, when the Westenbergers bought it.

The Mader Brothers, who live on Lakeshore Drive, can make any wedding or social gathering a musical success. With David on the electric accordion, Darrell singing and playing the electric guitar and Dan's mastery of the drums, the party becomes a merry one.

Bob Grogan put a lot of "thought" into going into the concrete business.

"In 1959, I worked for a contractor doing curb and gutter work. I shoveled and shoveled and shoveled. You can think a lot while you're shoveling," Grogan said.



Polka-dot truck

Grogan Ready-Mix and Tile Co. operates from the Grogan homestead north of the village on State 55.

"I saw those fellows on the trucks just pull that lever and dump the concrete. I figured there must be a better way than shoveling all day to make a living, so I just decided to buy a used ready-mix truck."

And that's how Grogan Ready-Mix and Tile Co., located north of the village on State 55, got its start.

Grogan began his business in Walter Lefeber's gravel pit on the Old Road (Lakeshore Drive) with bagged cement and one old bin. Lefeber stopped hauling gravel about 15 years ago. He farms today.

"I got water out of a pond in one of the pits," Grogan said.

In the spring of 1961, he put up a ready-mix plant on a parcel of land at his father's farm, bought a new truck and gave it the now familiar red polka-dot design. Mixing concrete was the firm's sole line of work 19 years ago. Two men were employed part time.

The business expanded to manufacture tile in 1962; was a supplier of Pure fuel oil from 1964-76; added septic tanks to its line of products in 1965; and added a crane rental service in 1970. The firm started washing and crushing its own stone in 1969.

Grogan employs 24 men today, has opened a plant in Chilton and has furnished concrete for the courthouse project in Chilton, hospitals, nursing homes, private residences and highway paving.

Grogan Enterprises, a residential land development firm, operates on the Niagara escarpment south of the Grogan homestead.

Carl Kuhn and his family run a salvage business on Lakeshore Drive.

As travelers enter the village from the north, the first business place they see on the west side of the highway is Hugie's Service Station. It might be one of the first stops they make in the village — for a fill-up, to have their tires checked, to ask directions.

The community's only filling station was built by the late Al Sell in the early 1960s. It has been leased to Norbert Totzke and Tom and Harold Sell, among others. The present operator, Hugo Hardrath, has leased it since June, 1974. He sells Tex-

aco products, does car repair work, overhauls, tune-ups, grease jobs, oil and tire changes and minor body repair and painting.

From his home at 321 Military Road, Roger Gerner helps others maintain and repair electrical appliances.

The Karls duplex, across Military Road from the high school, stands just south of the site of one of Stockbridge's early furniture stores and undertaking businesses.

G.C. Phillips moved the Skidmore cheese factory building to this spot, where he sold furniture and practiced

An early undertaker

G.C. Phillips' furniture store and undertaking business was once the Skidmore Cheese Factory, located on what is today the Robert Heller farm, north of the village. It was moved from that spot to this location, across the street from the high school, north of the Karls duplex, and then again relocated to the "Four Corners." Pictured in front of the business are Mrs. John Gerhartz and her son, Conrad, Grandpa Phillips and his housekeeper. The man on the porch is unidentified.



mortuary science in the early days of the community. Eventually, he moved the building to the “Four Corners,” where today it still stands as the older section of the former Fargo’s Funeral Home.

South of the Karls duplex, at 225 N. Military Road, Donald Parsons started Parsons Builders in April, 1959. He has since moved the business to Chilton.

St. Mary Catholic Church property occupies a large section of the downtown area. The story of the congregation’s growth and the part it plays in the community is reviewed elsewhere in “The Stockbridge Story.”

Only Scout troops from the community use it now, but in its heyday, the old village hall saw plenty of activity.

But even before the village hall was erected, a building on the site was used as a roller rink and later as the Modern Woodmen of America Hall. Later, the building was moved south on the Military Road and came to be known as the Legion Hall.



Looking south

Boardwalks, hitching posts and wagon ruts in the dirt mark this early Stockbridge scene along the Military Road.

Its successor, Scout headquarters today, was the site of village board meetings —

practically from the incorporation of the municipality. The newly organized village must have been proud of its official, new “headquarters.”

Over the years, fiery debates and blue smoke filled the board room upstairs as tax rates and assessments, sewer lines and tavern licenses, community expansion and even “rowdiness” were brought before the board for discussion. Tempers flared, but common sense prevailed — and the board and the village itself went about business “as usual.”

But the power of “government in action” — village residents came here to vote, as well as to air their gripes and make suggestions for the good of the community at board meetings — found a rival for sheer force in the strength and dedication of the volunteer fire department, whose vehicles were housed on the first floor.

The volunteers would stream into the building whenever the shrill wail of the fire siren pierced the air — in daylight or darkness. Like a well-oiled machine, the men from all walks of life would shove water tanks out the rear door onto waiting pickup trucks, fill those tanks with water pumped from the giant cistern in the street and dash off to the fire. The engines on the big, red fire trucks would be gunned and the vehicles would roar out of the station with the volunteers, their heavy rubber coats flapping in the breeze, clinging to the shiny, chrome supports.

Firemen also filled the hall with both serious business and laughter at their meetings.

The village hall could put on a more genteel air, too, as evidenced by bake



Volunteer firefighters

Stockbridge's Community Fire Department was proud of its new pumper truck, which it acquired in 1950. Members of the force then were, from left: Ott Bowman, Ted Meyer, Joseph (Pete) Diedrich, Marvin (Dunk) Westenberger, Gene Mortell, Leo Hemauer, John (Bob) Leach, Clarence (Bike) Hemauer, Mark Keuler, Charles (Chub) Crawford, Chief Cliff Mayer, Assistant Chief Gib Hemauer, Maurice (Putt) Engel, Bob Kempen, Matt Zahringer and Reno Giebel.

sales and the ever-popular ice cream socials. The fire trucks were moved outside to make room for such events. Homemade baked goods and mounds of vanilla ice cream dotted with fresh-from-the-garden strawberries were special treats.

The stories of what went on in the old village hall are still true today — only the location has been changed.

A short distance down Davis Street from the old firehouse — about as far as any neighborhood “Skippy” could throw a green tomato — lives Henry Heimbach. Hank’s successful gardening efforts are known to many village “home canners,” who depend on him for fresh produce. Hank — and his late wife, Kate — were familiar figures, tending their gardens around the village.

A few doors farther west on Davis Street, John Busse operates John’s Body Shop.

The low, block building next door to the old village hall on Main Street was built by Tony Hauser in 1913 as an auto dealership and repair shop.

The cement blocks for this building and

the blacksmith shop across the street were manufactured in the garage that stands yet today on the Mary Kraemer property on Lake Street. The cement block “factory” once was owned by E. A. Pingel. The business has long since disappeared, but evidence of the block manufacturing enterprise keeps turning up. Mrs. Kraemer still has a gravelly garden.

The Kraemer “homestead” in the village occupies the site of the factory that supplied the blocks for the building on Main Street that Francis and Mary Kraemer later owned and operated as the Lakeshore Motor Car Co.

Hauser sold Buicks and Oaklands from 1913-19 in that shop on Main Street (Military Road). He sold the business to Fred Hostettler, who sold Buicks and Auburns there until 1922, when Kraemer bought it.

When Kraemer arrived, he found his business handicapped because electricity had not yet come into the village. He had come from an excellent machine shop at Lauson’s in New Holstein, where every electric machine was available for his use.

So he made himself a power plant. He

took an 8-horsepower gasoline engine and attached a generator. Whenever he needed electric power, he started his gasoline engine.

In his first year of business, Kraemer sold 28 Model T Fords. A new Model T in 1923 sold for \$340. The old trade-ins were too hard to sell, so he discontinued the car business and concentrated on farm machinery repairs. New machinery had hit the farm. Men were interested in faster ways of doing their work. However, most people weren't well-versed in using the new equipment. Many cogs were broken out of gears when they were jammed together. So Kraemer called his acetylene torch into use and welded the cogs into place. He cut threads for the pipeline for milking machines, and when young farmers added water lines in their barns, they came to "Slim" to get the threads cut for their pipes.

He also sharpened silo filler knives and assisted the farmers in any way that was needed. He sold Standard Oil products for many years. Both Kraemer and his wife, Mary, were familiar sights alongside their tall, slender gasoline pumps. Those pumps, with their gleaming red and gold crowns, only recently disappeared from the Stockbridge scene.

Little boys found a handy "repair shop" for their coaster wagons, tricycles and bikes at the gas station operated by the friendly couple.

They kept coming back, even after they had been "threatened" with being thrown in the "jail cell" in Kraemer's workshop if they misbehaved. But the neighborhood youngsters squirming to get a better look at the sparks flying off the grinder's wheel soon would forget about misbehaving.

When the Kraemers retired a few years ago, they sold the shop to Richard Weinberger, who taught industrial arts at the high school. He turned it into the Village Repair Shop. Now custom counter tops are manufactured there by Robert Spain. The business is called Bob's Cove Shop.

John R. (Bob) Leach opened his appliance business in the fall of 1946 in the concrete block building that he put up next door to Frank Kraemer's garage.

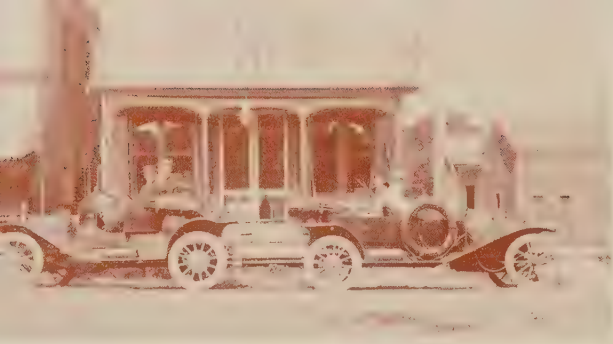
He did electrical work and sold a full line of General Electric appliances. The business later was expanded to include ice cube makers and bulk milk coolers, the latter of which Leach traveled to Chicago to pick up on a special trailer that tagged along behind his pickup truck. He also operated an appliance store on Chilton's Main Street.

Leach Refrigeration was a family enterprise, with Bob's late mother, Ella, and his late wife, Betty, and their two sons — Thomas and William — pitching in to help with all aspects of its operation.

Leach sold the business to Paul Westenberger, one of his early assistants, in the early 1970s, and retired from active life in the community.

The same spot, in days gone by, was the site of a hardware store owned and operated by John Moehn. Stanchions were a part of his inventory. To advertise them, Moehn had a complete stanchion displayed in front of his store. Inevitably, a cow ended up confined in it every Halloween, thanks to local pranksters.

David Hemauer remodeled the old Leach building into apartments.



Moehn's Hardware

Two roadsters park in front of an early hardware store, operated by John Moehn, on Stockbridge's Military Road. Horse barns and the steeple of the old St. Mary Church can be seen at right.

Three taverns stand in a row today in this block of the Military Road. Each has been a part of the Stockbridge scene for many years.

In days gone by, the upper floor of Joey's Tap was the scene of card parties and other get-togethers. Fiddlin' Pete Doxtator tuned up his fiddle here and entertained many of the "older generation" with pleasant melodies.

Molly and Pete Vanden Boom purchased the tavern, known today as Joey's, in July, 1932, when they moved to Stockbridge from Little Chute. Pete did masonry work for various companies and helped Molly run the bar. Later, he did silo repair work for farmers in the area.

In 1949, Pete and Molly bought the Fred Schmidt house just north of the high school. Molly converted the front room into an ice cream parlor and operated it until her death in 1954. It was a popular little haven.

The tavern downtown was run by their son, Louis, until November, 1949, when another son, William, and his wife, Barbara, took it over. They purchased it in 1954 and operated it until mid-1960, when they rented it to Charles Birk for one year. It then was leased to Chuck and Marion Westenberger, who operated

it until July, 1968. Dale and Diane Gilbertson then rented the bar until they purchased it from Bill and Barbara Vanden Boom in 1973. Shorty Carney ran it until July, 1977, when Joe Hoerth took it over.



Parade route

This Fourth of July parade was led by the Modern Woodmen Band. Spectators line the street in front of what are today's Gobbler's Knob, far left, Mark Keuler's Bar and Joey's Tap. The picture was taken between 1916 and 1920.

Keuler's Bar and Grill has been a family business since 1916. It has always been a place of friendship — served with a tall, cold beer, a hamburger or a steaming bowl of Mark's mother's homemade turtle soup. The turtle soup and Mark Keuler's smoked chubs have gone the way of the barbershop and millinery shop that once operated in the building. Horses once were stabled in sheds at the rear of the tavern. But the friendship and a leisurely game of pool can still be found at Keuler's Bar.

The names Gillespie, McHugh, Tauber, Bill Diedrich and Joe Schroven are remembered with special fondness in association with the old Stockbridge House hotel and "watering spot" on the northwest corner of the "Four Corners."

Gillespie apparently operated the



The Stockbridge House

After Sunday church, Pa and Grosspapa bought cigars and drank a brandy, while Ma and Grossmama and the girls drank soda water in the sideroom at Gillespie's Stockbridge House.

Stockbridge House the longest. He boarded salesmen who came through the village selling their wares. He put up their horses, and those of others who passed this way, in his stables. The hotel had approximately 10 rooms.

Bill Goeser and Fanny Hemauer bought the Stockbridge House in 1950 and changed the name to today's Gobbler's Knob. In the mid-1960s, Goeser remodeled the old structure.

Bill and Elaine Goeser sold the Knob to Kenneth Peterson and Dwight Westenberg in July, 1971. Mrs. Lyle (Marilyn Meyer) Levknecht has operated the restaurant, which Elaine Goeser developed into a popular dining spot, since Feb. 9, 1976, as Marilyn's Village Inn.

Gone are the quaint, but spartan, hotel rooms, the creaking wooden stairway and the old barber shop — but the memories linger as the modern tavern-restaurant makes new history. Mr. and Mrs. Levknecht leased the Gobbler's Knob early in 1978 from David and Dorothy Sugden.

Lake Street (County Trunk E) heads toward Lake Winnebago, dipping and rising with the contours of the land.



Block factory

Cement blocks were manufactured at this site on W. Lake Street early in Stockbridge's history. The building stands on the Kraemer property.

It runs right by the site of the first Methodist Church in Stockbridge — just east of the Norbert Schroven home on the north side of the street. The church history is covered in another chapter. The building was used as a fellowship hall until its destruction in the sleet storm of 1922.

The road heads westward, past the site of the old cement block factory at the Kraemer residence and on to what records indicate may be the site of the Rev. Cutting Marsh's home — on the Ed Westenberg property. Part of the Westenberg farm land was assigned to the American Board of Missions in the 1840s. It is likely that Marsh's home was between 50 and 75 rods west of the Military Road. The register of deeds office could not supply any information on the purchase of the land for church purposes, but it is known that Marsh and his wife sold the property when they left Stockbridge to move to Waupaca in 1848.

Daniel Whitney, who had vast holdings in the Green Bay-Fox River-Lake Win-

nebago area, owned a sawmill along Mill Creek in lot 21 on the former George Hostettler farm on Lakeshore Drive (the Old Road). The land today is owned by Kenneth and Carol Steinke Associates, who plan a housing development there.

A caravan of horse and wagon units, buggies, carriages and people on foot traveled the county trunk between Lake Winnebago and the young community of Stockbridge. It was a busy road: a route of commerce between the boats — laden with produce and supplies — docked at the Harbor and the hungry, growing little village.

It is still a busy route. Cars zip along to the lake, where their occupants can find refreshment at the Harbor Bar, fish in the lake and skeet and trapshooting on the bluff.

The Harbor Bar serves as a beacon to landbound travelers from the east and to those who ply the lake in fishing or pleasure craft or who take to its icy surface in winter in all manner of vehicles. When people — no matter by what route or conveyance they arrive — see the building's familiar silhouette or its friendly lights, they know they are "home safe."

The natural harbor was dredged and enlarged in 1898 by the United States government to accommodate the boats and tugs that plied Lake Winnebago. The merchant vessels docked on what is now the Ricker side of the Harbor. The excursion or passenger boats docked on the "Landing," the Parsons side of the Harbor.

Here, too, was the old stave mill, which manufactured staves and hoops for the cooperage that produced barrels at High



The Harbor Bar

Patrons "ham it up" for the photographer in this early photo of the popular tavern at the Harbor.

Cliff, according to stories of olden days told to George Hemauer.

The Harbor Bar, the spot loved by every fisherman who ever spun a fishing yarn here, was built by a Mr. Raddatz (father of the late Mrs. Nick Mueller).

Oscar Schoen owned this spot in 1912 and '13 and then sold it to Louis Haag. Ownership changed over the years — E.A. Pingel, Phil Schweitzer and Herman Rau, who was proprietor in 1938. He rented it to Gib Schoen for 10 years, after which Schoen bought it and ran it for another 25 years. The business was sold to Richard Parsons in October, 1977.

The dance hall, built in 1925, is still a spot for wedding suppers, dances, bingo parties and other get-togethers.

The Harbor Gun Club was organized and incorporated in 1940. Every Sunday morning, from May through September, members gather for skeet and trapshooting.

The state Department of Conservation (now the Department of Natural Resources) maintained a fish camp here in 1940 and '41. Eight men fished with trap nets — from boats in summer and through the ice in winter. During the summer, hauls of 75,000 pounds of sheephead were made in a single day.

Trucks hauled the fish to area mink ranches and out of state for use as mink food. In later years, private commercial fishermen also moored their boats in the Harbor.

In the early 1930s, a baseball diamond was constructed here. For many years, this was the home of a championship baseball team in the Northeastern Wisconsin League. Phil Schweitzer was its manager. The baseball field was used by the high school until the athletic field was developed at the school.

Gib Schoen and his sons, volunteers and local help plowed roads and maintained bridges on the ice for fishermen in winter. They kept the roads open on frozen Winnebago and rescued stranded fishermen. Schoen was the source of safety information to anyone requesting it.

The Stockbridge Harbor Fishing Club was organized on Oct. 26, 1972, to maintain roads on, and approaches to, Lake Winnebago in the Stockbridge area during the winter. The club also aids persons in distress on the lake during severe weather, provides boat launching facilities during the summer and promotes conservation on Lake Winnebago.

Visitors to the Harbor Bar often find themselves tarrying over a cool drink while a good fish yarn is being spun. Gib Schoen has been known to spin some dandies.

In conversations with separate patrons, Schoen often changed the size of the fish he supposedly caught. Dick Parsons caught him at this one day and asked why the size changed with different tavern patrons.

Schoen replied: "Well, I never tell any man more than I think he'll believe."

Another stage in the development of the Harbor as a commercial enterprise began when the Proctor brothers of Eau Claire bought this land on the east shore of Lake Winnebago from the heirs of the Adam Scherf estate. The Proctors built and started the Stockbridge Harbor Yard in 1904. The buildings included a warehouse, an office, scales and a dwelling for the manager. They dealt in grain, coal, salt, cement and other products. They also owned a grain elevator at Eau Claire.



Loading up

Sacks of grain travel down a chute to a waiting boat, docked at the Harbor. Chunks of coal, brought to the Harbor by other boats, are piled along the bank.

Old-timers can remember wagons full of barley and wheat waiting to be unloaded onto the boats. Those wagons were queued up from the grain warehouse to near the site of the home of the late George and Mabel Hemauer on County Trunk E. Clover seed, too, found its way to Oshkosh on boats sailing from Stockbridge.

Frank Kraemer said people from as far away as New Holstein and Kiel brought their wagons filled with grain to be loaded on the boats at Stockbridge Harbor.

August Schmidt, who was employed at the Proctors' Eau Claire elevator, came to Stockbridge to take over the management of the yard for them. Boats owned by Cook & Brown Lime Co. of Oshkosh provided lake transportation.

About this time, the government dredged the Harbor, and Stockbridge was vaulted to prominence as one of the main ports on the east shore of Lake Winnebago. It was called the Harbor of Refuge.



Harbor of Refuge

Stern-wheelers, steamers, pleasure craft and rowboats found a haven at Stockbridge Harbor, a once-busy lake port.

The Proctor brothers sold the yard to Cook & Brown on Oct. 21, 1910. Schmidt stayed on as manager for 31 years and business expanded. The Harbor Yard was one of the largest grain buying centers in the state. It bought grain directly from the farmers. The old grain chutes are still visible at the old warehouse.

Grain was loaded on Cook & Brown steamers, shipped to Green Bay, then headed by rail to Milwaukee. This was before Prohibition.

A lumber shed was erected in 1918 and a feed mill was installed, and Cook &

Brown took on the lumber, building materials and feed business. Lumber and coal were loaded on barges at Oshkosh and towed across the lake by tugs.

Sugar beets were brought to the Harbor by farmers and taken by barge to Oshkosh and then down the Fox River to the Menominee Sugar Co. at De Pere. Weigh stations (scales) on the left side of the road at the Harbor were used to weigh the beets. The beets were brought there in horse-drawn wagons and forked upward onto the barges. Later, a mechanical beet dump was developed. This raised the wagon, and beets were unloaded from the elevated wagon. The beets then went to Green Bay on barges via Lake Winnebago and the Fox River. Stockbridge was a small, but thriving, lake port.

Today's lakeshore residents think Lake Winnebago is a busy place, with pleasure boaters and fishermen skimming about like water striders. But there was plenty of shipping action on the lake around the turn of the century and for a long time afterward. Most vessels that frequented Stockbridge Harbor were owned by Cook & Brown. Among them were Red Field Junior, Whitford, H.W. Carter, Nellie B., John Dennison, Marston, Junior and New Brown, all tugs. Walter Schmidt, son of August, was captain of the New Brown. He served as a captain on Cook & Brown tugs for 20 years.

Carter, R.C. Brown and Herman Hitz were Cook & Brown steamers which visited Stockbridge.

Ten barges and the Hawk, which was outfitted with a crane for unloading coal, also docked here.

Government boats also listed Stockbridge

as a port of call. Among them were the Fox (which was used for dredging at De Pere), the Wolf (dredging at Omro), the Neenah (dredging at Winneconne) and the Menasha.

Perhaps the most familiar of all — and those which hold a special place in the hearts of many Stockbridge senior citizens — are the Mayflower, the Valley Queen, the Thistle, the Leander Choate and the Paul L. All were passenger boats. Paul Le Feber owned the latter three.

Parts of the old barges form a portion of the breakwater at Boudhin Yacht Harbor at Sturgeon Bay today. Models of vessels which plied Lake Winnebago and helped make Stockbridge important as a port and commercial center during the first quarter of the 20th century are on display at the Oshkosh Public Museum.

Long before winter weather halted boat traffic on the lake, Cook & Brown stocked its warehouse at the Harbor with barrels of salt, lumber, fence posts, hard and soft coal and other products.

But Stockbridge people who depended on Oshkosh for supplies didn't let winter stop them from trading with their neighbors 12 miles to the west. They used the ice as a bridge. Farmers and others took bobsleds across the lake to have their grain ground into flour and hauled cord wood across the lake. Joe Hawley made weekly trips by bobsled to Oshkosh, taking passengers and bringing back produce.

Trees stuck in the ice from Stockbridge, Quinney and Brothertown to Oshkosh guided the winter travelers in storms. Quinney was directly across the lake from Oshkosh. The Stockbridge and Brother-

town roads joined the Quinney road some miles out on the lake.

There were stories of many harrowing experiences of lake travel, especially as spring approached and the ice became unsafe. Many fine teams, and some men, were lost.

Cook & Brown sold the Stockbridge Harbor Yard to John Ricker on June 27, 1935.

Highways and trucking had cut into trade via the big lake, and a lake-based commerce was discontinued.

All material was delivered to the Ricker yard by truck. The family maintained the lumber, building materials, cement, feed and fuel business, and custom grinding of grain was a specialty.

Ricker operated the yard until its closing in the mid-1950s. He died in 1966. His widow, Elsie, the daughter of August Schmidt, died in 1976. Their son, Robert, lives on the Harbor property today. August Schmidt's family has lived in the same house for approximately 75 years.



The Harbor today

Tree-lined and quiet, today's Stockbridge Harbor provides slips for small craft and launching facilities.

Stockbridge Harbor, on the east shore of Lake Winnebago, is a beautiful place to live, despite the lake fly “invasion” in the spring.

This Stockbridge Harbor property is lot 23 of the Stockbridge Reservation. In 1843, the lot was assigned to Jacob Chicks. Later transactions are on file at the register of deeds office.

Around 1916, Cook & Brown Lime Co. of Oshkosh owned most of the steam-driven boats that worked the waters of the upper Fox River above Oshkosh, Lake Winnebago and down the lower Fox River to Green Bay.

Most cargo vessels and passenger boats at this time were stern wheelers, driven by a paddle wheel, or steam barges.

On the east side of Lake Winnebago, Cook & Brown owned the lime quarry, lime kilns and general store at High Cliff (High Cliff State Park today), a brickyard (Calumet County Park today) and the warehouse at Stockbridge Harbor (Robert Ricker’s property today).

The R.C. Brown was a steam and paddle wheel barge used mainly for hauling freight. It had an open deck at the bow for hauling aboard grain and other supplies. The bunks and boilers were in the stern. A captain, an engineer and a fireman operated the steam barge.

All loading and unloading were done by man and wheelbarrow. The R.C. Brown carried eight deck hands who slept in the bunks.

It was the work of the captain, the engineer and the fireman to handle the barge on the water, to dock the boat at

the piers and to move it out again. These men rested while the deck hands unloaded the craft and reloaded it with other cargo.

Most days were uneventful, each man doing his particular job as a matter of routine. However, the winds, especially those that had a way of whipping up in the middle of the lake, sometimes made things exciting.

Harold Newton, a fireman on the R.C. Brown, remembers:

“We were in the middle of the lake and a storm was on us. Those waves whipped up so high, they washed through the opening in front of the boilers and washed right back. They hit my feet so hard on the slippery metal floor, my shovel went straight out into the lake. I just hung on for fear I’d follow the shovel. That was a storm! Oh, there were so many of them!

“The trip from Stockbridge to Green Bay required going through 21 locks. The boat was lowered in the locks on its way to Green Bay, and raised on its return trip.

“One time, we were on our way to the grain elevator at Green Bay. Engineer Clark, for whom I fired, received a message of a personal nature to come home while we were tied in a canal lock about halfway down the Fox River. We were headed for the grain elevator up the East River with a load of grain from Stockbridge Harbor. A tug-licensed engineer was called to man the R.C. Brown in Clark’s absence, but he didn’t appear. Clark left as we were unloading at the elevator.

“We had to make another stop at Riese’s

dock. The captain asked me if I knew the signals. I said I did. He gave me a deck hand to fire up. We steamed up. The captain gave the signal to pull away from the East River dock. What I didn't know was that the engineer always did this with the steam available. We shot out. One bridge after another opened up for us and we just blew through.

"When we came to Riese's, the captain gave the necessary orders to dock safely. On coming down the ladder, the captain — a stern man — smiled from ear to ear and said, 'Well, Harold, this old tug can go yet.'

"Another time, everything was going along all right. We had docked and I decided to lie down in the deck hands' bunks. They were a sturdy group, but sometimes a little careless. In a few days, I started to itch. Oh, my, I just scratched and itched and rubbed my back against anything! I went to a druggist in Oshkosh. I had caught body lice. I had to boil all the clothes I had been wearing and he gave me Blue Vitreol to apply to my skin," Newton said.

Trucks and highways eventually took over, and commercial transportation on the lakes and river ceased.

On a still summer night, after the last three-legged milk stool had been hung across the wooden partitions, the cows and the heifers driven to their night pasture and the last egg gathered, there came the time the Germans called "Gotterdammerung" (twilight of the gods).

Children gathered from nearby to play tag and, as the day slipped into darkness, hide-and-go-seek.

And then, drifting across the waters of

Lake Winnebago, could be heard that sweet music that made women wipe their hands on the ever-ready apron and come outside to listen. The pleasure excursion boat, churning softly across the lake from Oshkosh, had come within ear-shot.

As the boat came closer, the sounds of the orchestra or band could be heard as far away as "the ledge." Children stopped their playing, families gathered to listen after their day's toil.

As the boat moved northward along the shore and darkness won over day, the boat's lights could be seen in the distance. The music mixed with the sounds of the crickets, frogs and katydids, and sometimes the bashful killdeer.

George Hemauer said the pleasure boats did not stop regularly at the Harbor. They varied their schedules to keep people's interest.

However, each time an ad said an excursion would stop at Pipe, then Brother-town, then Stockbridge, the boat filled with people. Pleasure excursions were scheduled on evenings, Sundays and holidays.

Hemauer said young men were especially attracted to the pleasure rides. Here a young man could entertain and court his best girl quite reasonably because dancing and music were included in the price of the ticket.

There were excursions from Oshkosh to High Cliff, which clergymen denounced as a "hell hole" because there was dancing there on Sunday, and this was considered evil. Excursions from the east side often went up the river to Tustin, sometimes to Appleton.



The band played on

The Stockbridge Modern Woodmen of America Band of 1909 poses at High Cliff Park. Members were, from left, first row: John Moehn, John Hemauer, Bill Tousey, John Johnson, Vic Luedeke, George Hemauer, Art Westenberger and Allen Amel; second row: Ernest Reif, Wes Seidel, Bill Serknacht, Ed Schnur, Joe Moyer and Bill Hostettler.

Beer and soda pop were sold on the boat. Usually, the boat stopped along the way for a time to allow passengers to play some amusement.

Hemauer could not recall the boat ever having gone as far as Green Bay. He said going through the 21 locks would have taken too long.

But for the dancers on the boat, the evening excursion meant “zwieleit” (two lights). It was not unusual to see the moon rising in the east while the last glimmer of sunlight still shone in the west.

Stockbridge senior citizens remembered those excursions:

“Oh, those pleasure excursions were beautiful.”

“I remember them, especially at night.”

“We enjoyed them, even if we couldn’t go on them.”

“There were excursions on holidays, such as the Fourth of July.”

“I was too young to go on the excursions, but we always went outside and watched the boat. It was always full of people.”

“The government boats were used for excursions, too; not just the Thistle and other passenger boats. I remember walking in a government boat. It was just elegant. There was red carpeting throughout. I had never seen anything so gorgeous.”

The merchants of Oshkosh subsidized boat excursions to customers all along the lake and up the rivers.

In the summer of 1903, more than 13,000 people visited Oshkosh via those merchants’ excursions. Those people traveled on 64 excursions, 26 of them steamship trips. Of the 64 excursions recorded, 25 took in the east shore of Lake Winnebago.

Chances are good that Stockbridge was well-represented on those trips. Some 322 people from the east shore made the trip on Aug. 22, 1903. That was the season’s peak. From May through October of 1903, there were nearly 5,000 boardings from the east shore for the excursions.

In 1902, Fond du Lac merchants’ excursions carried people from the east shore, but those trips averaged only 150 passengers from this area. The average number of passengers from the east shore for the Oshkosh trips exceeded 200.

The parents of some Stockbridge senior citizens told their children that the boats first docked at Mud Creek, where there was an elevator and a turnaround for boats. Sediment from the creek has filled in most of the turnaround today.

George Hemauer said the passenger boats carried a cargo of fresh bread, fruit and other products ordered from distrib-

utors in Oshkosh. The boat's first stop was at what was then called Calumet, now Pipe. Passengers were picked up and the boat proceeded to Brothertown, where merchandise ordered by merchants there was unloaded and passengers were picked up. The last stop was Stockbridge. Hemauer regularly met the boat to pick up his merchandise.

Passengers from all around the countryside, from as far away as Chilton, joined the crowd to go over to Oshkosh on the boat.

"Goodness," Hemauer said, "you could buy a suit for \$9.99." That was at a time when Hemauer was earning \$15 a month and room and board.

Other senior citizens recalled their Saturday excursions. Mrs. William (Tina) Hemauer said, "Oh, I can remember the fun we had! You know, we didn't have much money in those days. We made our own fun.

"You know, we didn't all have horses. My girlfriends and our beaus walked from Stockbridge to the landing. That wasn't far. We teased and joked and laughed all the way."

Mrs. Hemauer could not recall how passengers got from the landing to the boat: By platform or planks? "My goodness, I don't know. I had so much fun, I never had a chance to watch what my feet were doing. I don't know what I was walking on. But things were not fancy in those days, you know. We were just glad we could go. They probably were planks."

She continued: "You know, we paid only 10 cents for a return ticket. We left about

9 in the morning and got to Oshkosh in only an hour. So from 10 in Oshkosh until leaving time gave us plenty of time to look around. The boat left Oshkosh at 3 and arrived in Stockbridge around 4 in the afternoon."

How did she and her friends spend their time in Oshkosh? "Mostly we went to shows. There was a whole line of show houses. We shopped at the 5- and 10-cent store. That was a big treat. And we had dinner for 10 cents. It was a good one, too, in the restaurants. We were young and mostly wanted fun."

Another senior citizen remembers: "My father bought me a fur collar and muff. He thought I should have it when I went to school. You know, the stores always had specials and this time it had a special on furs. I was so pleased."

From another: "My mother took her piano lessons in Oshkosh on Saturdays. She took the boat over."

One senior citizen recalled: "I loved the trip. Mostly, I liked to watch the people. Some came with their peach baskets full of eggs, knowing they would trade them for something they wanted."

Another said: "Oh, groups just got together, had picnics in a park nearby and just enjoyed the day together."

Among the reminiscences was this: "I remember going to Oshkosh on the excursion boat Leander Choate with my parents. Ten cents for adults and five cents for children. We then took the Interurban to Fond du Lac. While there, my father bought my mother a watch and chain, and he bought me a locket — my first. Then it was back on the Interurban to Oshkosh, and to Stockbridge by boat."



"All aboard!"

Stockbridge area residents board the Leander Choate at Stockbridge Harbor in 1910 for an excursion on Lake Winnebago and shopping in Oshkosh.

One "student" remembered: "I paid 10 cents extra for my trunk when I went over to Oshkosh Normal."

Another said: "I remember my mother dressed my sister and me in all our young finery and we had our pictures taken in Oshkosh."

One recollection went like this: "Some of the farmers brought their passengers to the landing and returned home. But the people who came from farther away brought their horses and stalled them at Scherf's (a livery), where they were cared for while they were on the boat. Scherf's was at what is now Dick Volp's empty lot (just east of the Hemauer home on the south side of Lake Street). My folks mostly took the boat to buy what they couldn't get in Stockbridge. It was handier going by boat than taking a team to Appleton or even Chilton."

Joy was generally registered over area residents' trips on the lake, but there were reasons to experience fear. Two senior citizens told of their mothers taking merchants' excursions and being caught in a storm. There were many passengers but the only ones recalled were Mrs. Nick Ricker, Mrs. Andrew Stevens, Lillie Harsch and a Mrs. Phillips from Brothertown.

Mrs. Mildred Ortlieb said: "On its home trip, the boat was caught in a twister. The captain ran into great difficulties. The wind whipped the boat 'round and 'round; water washed over the lower deck and the boat was buffeted in the wind. Crates of peaches, transported on the lower deck, were swept right into the water.

"People were certain they would never see home again.

“Even when the boat approached shore, the twister kept turning the boat ’round and ’round, making it almost impossible for the passengers to get to shore. My mother, Mrs. Stevens, was on that boat.

“Somehow, fortunately, the boat managed to get alongside a bank, and the passengers crawled out in the storm. They crept up a clay bank, grasping shrubs and young trees to keep from slipping and falling back on the slippery clay.

“When my mother came home, her clothing was plastered with red clay from head to foot.”

Harry Ricker said: “I recall in my kid days my mother took the Thistle to Oshkosh. On the way home, a storm caught the boat in the middle of the lake and the boat had to lay off Stockbridge Harbor until about 9 o’clock, long after darkness, and the Harbor could not be seen. The boat played its search lights along the shore but couldn’t see a thing. Many older people recalled how a boy by the name of Ralph Scherf climbed a tree with a lantern light and waved it in a large arc. The captain of the boat saw the lantern light and landed the boat safely. That boy was a hero here for many years.

“The people on the boat were quite hysterical, and much of the merchandise, such as flour, became soaked by the waves washing across the deck.”

Mrs. Linda Watry said she was a passenger on the last of the merchants’ excursions. It was a lovely day. The price of the tickets then was 25 cents, she said. The last excursion left Stockbridge in August, 1917.

It is likely that the advent of the motor car

brought about the end of the lake excursions. It is possible that the merchants received enough business from the new way people found to transport themselves. The Sunday afternoon ride in the country became a favorite amusement. The young man courted his best girl in an auto instead of by boat.

The Harbor also is the “home office” of Parsons Brothers Construction Co. The firm was started by the late William Parsons and is run today by his brothers, Richard and James. Among the local buildings erected by the firm are the latest addition to Stockbridge High School, Hugie’s Service Station, the community hall-fire station and Karls Hardware Inc. The firm did the masonry work on the concession stand and shelter building at the Legion-Firemen Community Park in the village and built the incinerator at Chilton. The Parsons brothers’ late father, Ollie, was well-known as a mason in and around Stockbridge.

In 1837, Daniel Whitney built a store on the south side of the old lake road near the Harbor. It probably was managed by his nephew, D.M. Whitney. Whitney’s flour and gristmill was located here, on Mill Creek. This original mill was replaced by Joseph and Abel Keyes, slightly southwest of the barn on Mrs. Howard (Lula) Schoen’s property. This later mill was moved by Art and Lou Hatch to the village. It burned to the ground during Bill Janty’s ownership, but he rebuilt on the same spot.

The creek on Mrs. Schoen’s property has slowed to a peaceful, little flowage today, with quiet, cool pools where there was once a flurry of commercial activity.

The Stockbridge Sanitary District is con-

tained within the village limits. Its waste water treatment plant is located about midway between Lake Winnebago and State 55, along County Trunk E (Lake Street).



Treatment plant

Sewage from the Stockbridge Sanitary District is treated at this plant along County Trunk E, west of the village.

The sanitary district was formed in 1962 and serves approximately 525 residents of an estimated 1975 village population of 647.

There are no industrial water users in the district. Two elementary schools and the high school are connected to the system.

The district has a complete system of sanitary sewers and separate storm drainage system. Sanitary wastes flow primarily by gravity to the waste water treatment plant in the western portion of the district.

The Calumet County Planning Department has proposed that a regional sewage district be formed for the eastern shore of Lake Winnebago from the unincorporated community of Brothertown on the south to the unincorporated community of Harrison on the north — with the joint treatment plant located at Stockbridge.

The Stockbridge Sanitary District is administered by a sewage committee.

As of April 15, 1976, each household within the sanitary district paid \$6 per month as a waste disposal fee.

Samples of the plant's discharged effluent are taken to determine fecal coliform count, biochemical oxygen demand and suspended solids. The samples are sent to a laboratory for analysis.

Within the village on Lake Street, Erv Mischler operates a small appliance repair business out of his home.

Many people have walked up and down the steps of 117 W. Lake St. over the years — first to do business at Stockbridge's first bank and, from 1936-77, as patients of John A. Knauf, M.D. The history of the bank was covered previously in this section and an article on the practice of medicine in the community appears elsewhere in this book.

Two carpenters respected for their skill in building houses were the late John Birk, who resided in the village, and his late brother, Matt, who lived in the town. John's widow, Susan, lives just east of the late Dr. Knauf's office-home. She was a telephone switchboard operator here for many years.

It would seem that a grocery store — in one form or another — has occupied the Independent Order of Odd Fellows building at the southwest corner of the intersection of Military Road and County Trunk E for as long as residents can remember.

Even before 1905, when the Odd Fellows built the large, brick building there that has become a Stockbridge landmark, the spot was occupied by an Odd Fellows building which housed a general store.

Information about the early renters of the original building — a wooden structure —



Downtown landmark

The Independent Order of Odd Fellows building, pictured here in about 1906, had been rebuilt after the fire of 1903. Boardwalks, hitching posts, a pump and a gravel Military Road were part of the scene. An early Stockbridge post office is at far left and the old State Bank is in the background at right.

is sketchy. They were the Strassers, a Jewish family — good and humble people, quite concerned with community affairs.

In the 1880s, the store building was rented to James Croak, a farmer who lived in the Town of Chilton. He had a large family and found it hard to make a living on a partially cleared farm. So he decided to become a merchant. But, according to one local source, the family that ate him out of house and home on the farm also ate him out of the store. Eventually, he sold his stock in the store to the Flatley family, grocers from Chilton.

John and Winnie Flatley moved into the wing (used then as living quarters) on the south side of the old I.O.O.F. building in about 1892-93.

The building burned to the ground in 1903. According to the late George Hemauer, a longtime tenant of the present building, the fire started in the ceiling.

Sawdust had been used as a silencer, or insulation. The store was lighted by

ceiling-mounted chandeliers fueled with kerosene. Over the years, the sawdust dried out, and, most likely, the heat from the kerosene lamps so close to the ceiling started the fire, Hemauer said.

He said it was a slow, smoldering fire at first, which enabled Flatley to save most of his merchandise — but many I.O.O.F. records were lost. Flatley restocked temporarily in the Grange building, which later became Karls Hardware.

After the Odd Fellows rebuilt at a cost of \$20,000 in 1905 — with brick made locally at the old Cook & Brown Brick Yards (Calumet County Park) — Flatley reopened his business at the “Four Corners” and operated there until 1911, when Hemauer purchased the stock.

The new building — considered “quite fire proof” for that time — was much larger than the original structure. It contained space for two stores, instead of one, on the first floor, but no living quarters. The Odd Fellows Lodge occupied the entire second floor.

The lodge, organized in 1874, was a social asset to the community, sponsoring dances and other entertainment and oyster and chili suppers — all in its new, enlarged facilities. The Golden Rule Rebekah Lodge prepared and served many funeral, wedding and anniversary dinners there for members and others.

The smaller store downstairs was rented to Carl Golmgefsky, a druggist, in 1906. He was known for miles around for his expert knowledge of medicine, prescriptions and advice for ailing people and animals. His knowledge of animal ailments was gladly accepted. In those early days, veterinarians were few and far

between. The nearest one was in Kaukauna.

Hugo Golmgefsky followed in his father's footsteps. He probably was the first licensed pharmacist in this area. After Hugo died in 1945, his widow ran the business for about a year, then sold to a Mr. Corbitt. He operated the store for almost two years, then sold his stock to Alice and Ted Becker of Milwaukee, who remodeled the interior, put in a lunch counter and operated the business as a general service store, dealing in medical remedies for stock, paint, toiletries, greeting cards, costume jewelry, etc.

They, in turn, sold to Sam and Madeline Penning, who later sold their stock to Marv and Pat Leitner. Mr. and Mrs. Robert Piedot took over the business, followed by Joyce Schmidt. Calvin Hostettler, a member of the Odd Fellows Lodge, turned the store into a restaurant and operated it until May 30, 1975, when he moved his business to Hilbert.

Back on the other side of the building, Hemauer's General Store was flourishing. Groceries, shipped mainly in wooden cases and bags via railroad, arrived at the depot in Sherwood and were hauled by team and sled to the store in Stockbridge. Primary wholesalers were Hoffman & Sons Co. of Milwaukee and F.B. Ives and Segal companies in Oshkosh.

Coffee, tea, sugar, salt, prunes, oatmeal — most everything — was packaged right in the store. Women who came to purchase vinegar brought along their own containers, which were filled from a large barrel.

Dry goods, including hats, dresses, curtains, underwear, shoes, overalls, etc.,

also arrived by train from Milwaukee and Chicago.

In the 1920s, Hemauer put his old International truck into use, picking up goods for the store. Ralph Juneau, who operated a dray service, also assisted in this line.

Bread and bakery, purchased from Everix Bakery in Chilton, were delivered to Hemauer's on the return trip by men who had hauled milk to the Carnation Co. at Chilton.



"Cash crop"

Chickens — and the eggs they produced — were a major part of the farm wife's household income.

Almost every farmer's wife raised chickens. Eggs were used as a "cash crop" to maintain the household. The farmer's wife sent her eggs off with whomever hauled milk through town to the cheese factory. Inside her egg basket or egg case was a list of groceries she needed. The eggs were dropped off at the store and the order was filled while the farmer took his milk to the cheese factory. When he returned, the groceries were ready for him to pick up and take back home.

Many people came to town on Saturday night to go to confession, to visit, to bring in their eggs and to shop. It was not unusual for the village grocers to be

“candling” eggs after 11 p.m. after a busy Saturday night. In “candling,” a process required by law then, a light was held behind each egg to determine its freshness. The oversupply of eggs was sold to a produce agent and picked up on Monday morning.

In 1952, Hemauer’s daughter and son-in-law, Helen and Clem Schumacher, joined him in business. Hemauer retired in 1964, but his presence around the store until his death in 1977 assured customers that the Hemauer standard of quality and service was still a part of the business. The Schumachers retained the family business name — “Hemauer’s General Store.”

In 1978, their son, Richard, bought the building. The I.O.O.F. Lodge had abandoned its charter because of a continuing decline in membership. Schumacher has remodeled and expanded the store into the old drugstore-restaurant space next door and continues to operate it as a general store. Dick is remodeling the upper floor into apartments.

Directly south of the general store, where grocery shoppers park their cars today, once stood an early Stockbridge meat market — Charley Meier’s. His shop was housed in the building that later became the Stockbridge Telephone Co. and post office.

Meier occupied the south side of the building, and a man by the name of Dutcher had a harness shop on the north side.

Meier had a fresh meat delivery route into the countryside.

The dream of five young men that today

links Stockbridge to the rest of the world — the Stockbridge-Sherwood Telephone Co. — had its start in the building that once stood on the site of Hemauer’s General Store parking lot.

In 1876, Alexander Graham Bell invented the telephone. Within 30 years, cities were linked together by wires strung between wooden poles. But no major telephone companies would set poles, string lines or maintain them for the rural areas. If rural communities wanted telephone service, farmers either had to form cooperatives and build their own telephone lines or individuals or groups could incorporate and establish their own line.

And so, on this spot, in a building formerly occupied by Charley Meier, the butcher, and Dutcher, a harnessmaker, five young men decided that what the Town of Stockbridge needed was a telephone company. These men — Dr. George P. McKenney, a school teacher named Thomas Webster, storekeeper Joseph Bast and two farmers, August Dorn and Henry Hoffman — incorporated on June 13, 1905, risking \$3,600 on the prospect of having 16 subscribers. There must have been other stockholders, because the company elected John Gray as president; Joseph Bast, secretary; Thomas Webster, treasurer; and Peter Schreiner, vice president.

Little is known today about the task of building lines and just where they led, but the “founders” of the firm must have done much of the work themselves because Thomas Webster, the school teacher, fell off a pole and broke his leg.

By the end of 1910, the number of subscribers had increased, so that in

January, 1911, the charter was amended to increase the capital stock to \$5,000. It was in 1911 that Miss Kate Pottle was hired as switchboard operator. The charter was amended again in July, 1942, increasing the capital stock to \$25,000, consisting of 1,000 shares at par value of \$25.

In 1918, Henry Hoffman became secretary, treasurer and manager. Most people who remember the telephone company remember Hoffman working in the north portion of the building, repairing telephones and managing the service out on the line.



"Number, please"

Kate Pottle was a familiar sight — and voice — at the switchboard of Stockbridge's first telephone company.

To the subscribers, the telephone company meant Postmistress Kate Pottle at the switchboard.

In the early days of the company, her job meant dedication. She walked a mile and one-half, starting her day at 8 a.m. She

worked until 9 p.m. and then made her way home.

In the early years, the telephone company shut down when Miss Pottle slept. Only an emergency line was connected to Dr. Robert Doern's office. He could not connect parties to each other but he took emergency calls in case of fire, etc.

As the subscribers increased, people wanted to maintain a night operator. There were other doctors in the community, and it could have been embarrassing to call Doern only to request the services of another physician. Then, too, the task of answering the increasing number of calls became too great a chore for the doctor.

Miss Pottle did not recall the year the night operator was hired. But the operator had a cot in the office and was awakened by a bell system when someone called.

The postmistress-telephone operator had to be a versatile person. The old switchboard did not light up. A little door-type drop dropped downward (instead of sideways), signaling that a call was coming in from that line. Some of these drops accommodated private lines, some two-party lines, others long distance lines, and nine of them took care of the party lines. There usually were eight or nine families to a party line. Each party on the line had its own ring.

It was up to Miss Pottle to notify a person to ring the fire bell when a blaze had been discovered. She immediately proceeded to call a person on each telephone line to notify the neighbors that there was a fire and their help was needed.

There were instances of inebriated

citizens walking into the phone company office, sitting down and sleeping off a stupor until a constable could be called to show them home.

Many persons called to tell Kate they were expecting a call but had to go elsewhere. And so, they left with Kate the number of the place at which they could be reached.

One can remember being in the adjoining post office buying stamps when a call came over the switchboard: "Do you hear Wilder in town?" The ever-accommodating Kate went outside, looked up and down the street, listened a while and answered: "I can't see him, Bessie."

Townpeople and telephone subscribers depended on the operators to tell them whose body was lying in state at the funeral parlor, when weddings and funerals were to take place and where the fire was.

Today, telephone company subscribers do not have to wait for the postmistress-operator to put stamps on someone's package while the switchboard beckons. Connections are made almost instantaneously. But it is frustrating to those who were accustomed to personalized service to hear a recording: "You have dialed a disconnected number. Please hang up and consult your directory."

In 1960, after 55 years with the telephone company, Hoffman decided to retire and the Stockbridge Telephone Co. was sold to Don Hovde of Appleton. Hovde moved the office from Stockbridge to Sherwood. He made technical improvements and replaced the Magneto phones with a dial system in 1962. In

August, 1962, the Calumet Telephone Co. of Forest Junction, which served 180 customers, was purchased for \$18,000. Those customers went from Magneto to dial in 1964. In 1966, the Tisch Mills Telephone Co. was purchased. It was converted to dial in 1967.

In 1968, the Stockbridge and Sherwood Telephone Co. was acquired by Telephone and Data Systems. Shortly after acquisition, decisions were made to provide each subscriber with a private line, regardless of location. Construction of these facilities started in early 1970 in the Stockbridge and Sherwood areas. The conversion to private line was completed in 1971. In 1973, the Hilbert exchange (the rural area west of that village) was rebuilt and converted to buried cable service.

The next project consisted of planning and constructing the Tisch Mills area.

Work on an all-new buried telephone cable setup was begun in the fall of 1974 and the conversion to private lines for all customers was completed in November, 1975.

The infant company's original 16 subscribers have grown to nearly 1,900 businesses and homes served. The initial investment of \$3,600 has grown to exceed \$2 million. Those 1,900 businesses and homes use more than 2,200 telephones to carry on their daily communications.

Kate Pottle kept herself busy wearing the hats of switchboard operator and postmistress. But there is much more to the story of mail service in Stockbridge than the fact that the telephone company and the post office shared the same quarters for more than 50 years.

The first post office in Calumet County was established in Stockbridge on Feb. 20, 1838. There were 80 post offices in the state then, and 35 mail routes. The Rev. Cutting Marsh was Stockbridge's first postmaster. He had held a similar position at Statesburg (Kaukauna). Postage receipts from the first year of operation of the Stockbridge Post Office amounted to \$12.92. They totaled \$20.97 for 1840-41. The post office here was discontinued on July 2, 1841, but re-established on Jan. 29, 1842.

But even before a post office was established in Stockbridge, a mail route between Fort Winnebago (Portage) and Fort Howard (Green Bay) was established along the east shore of Lake Winnebago in 1826. It ran along the old Military Road, right through Stockbridge.

An account of early Stockbridge mail delivery, recorded in "Wisconsin Historical Collections," printed in 1900 by the State Historical Society of Wisconsin, consists of the spoken words of Alexis Clermont, an illiterate post carrier.

On the trail

Alexis Clermont carried the mail in a sack on his back from Green Bay to Chicago from 1834-36, then from Green Bay to Portage City from 1836-39. His mail route went through Stockbridge.



After the Black Hawk war (1832), he says, "I ran the mail on foot from Green Bay to Chicago. . . . In making my trips, I was not alone. An Oneida Indian always accompanied me. The load was limited to 60 pounds and we usually had that weight. As a rule, it took a full month to make the full round. We carried two shotgun bags filled with parched corn; one of them hulled, the other ground. For the greater part of our diet, we relied upon the Indians, or on what game we could kill. The bags of corn were merely to fall back upon, in case the Indians moved away, as they were apt to, on hunting and fishing expeditions. At night, we camped out in the woods wherever darkness overtook us, and slept in blankets we carried on our backs. Our pay was usually \$60-\$65 for a round trip. Although in fall it might be \$70.

"Then I was placed on the route to Portage, going sometimes on horseback and sometimes on foot. I served on this route as the only carrier for several years, off and on. It took a week to make the round trip.

"I remember that in March, 1839, I started on my return from Portage. . . . I had hard work crossing the Fond du Lac River, but came at last to the house of J. Bannister, which was, I believe, to have been the first house built in Fond du Lac. I was very hungry, but could make no one hear my poundings at the door. So I pushed on to the Indian village of Calumet, where I arrived at 10 or 11 at night, only to find that everyone had gone out into the sugar bush.

"Wandering on a way, I was just starting a fire to warm myself, for I was stiff with cold and very hungry, when I saw another small blaze off through the

woods, and hurried to it. There I found a party of Stockbridge Indians, with two teams of horses. They had been hauling hand-made shingles from Stockbridge village to Fond du Lac for Daniel Whitney. The bad road belated them, and they had camped for the night. Sitting on my mail bag, in front of the fire, I hoped that my hosts would get something for me to eat; but they did not, and the warmth of the blaze making me drowsy, I dropped off to sleep.

“At daybreak, the cold awakened me, so I straightened my stiff legs, and, getting up, stirred the fire. Finally, one of the Indians bestirred himself, and going around to the sleepers, awakened them, one by one. Then I learned that they had practically nothing to eat; for hoping to get through to Fond du Lac, they had brought nothing with them. However, I noticed a frozen potato on a stump, and warmed and ate it.

“Starting out afresh to Stockbridge village, on the way I came across a house where a woman lived alone. I asked for breakfast, at the same time telling her that I was penniless, but being the mail carrier would pay her upon my return. ‘We don’t trust!’ was her reply, so on I walked along the trail, until I came to a Stockbridge Indian chopping in the sugar bush. He pointed to a house nearby, where another woman lived alone. This time, in asking for breakfast, I did not tell of my lack of money until after the meal was eaten, and the woman had given me a pair of stockings and mended one of my moccasins.

“When I admitted my condition, her eyes blazed and she hit me over the head with a broomstick. My legs were stiff, and my bag seemed unusually heavy, yet I made off with rapidity.

“In August, in Green Bay, I was in a bowling alley, and saw this woman, with other Stockbridges of both sexes. She demanded of me, and I paid her, 50 cents, half of which was probably for breakfast, and the rest for the broomstick.”

John Denney, a light-complexioned Oneida Indian, carried the mail on his back from Fond du Lac to Green Bay along the Military Road through Stockbridge. He was the great-grandfather of Mrs. Joseph (Caryl Pilling) Schepanski.

Another account — “Fond du Lac History” in “The History of Northern Wisconsin” — says that mail was carried once a week between Fond du Lac and Green Bay by Narcisse Bausoin in 1838.

But a Fond du Lac County history reports that Fond du Lac received and sent mail to Green Bay once in two weeks in 1838, via Stockbridge.

The second post office established in Calumet County was at Brothertown. It was established on March 7, 1840, under the name of Pequot Post Office.

In the 1880s, Needham Richmond ran a stagecoach from Fond du Lac to Chilton via Stockbridge and carried mail to seven post offices.

Following this, Ben Knickerbacher ran a star mail route: Chilton to Stockbridge to Brothertown to Jericho to Charlesburg to Chilton, serving each post office. Then came Rural Free Delivery.

Mail carried here from Fond du Lac by stagecoach “made the circuit.” The coach made the trip one day traveling from here, through Brant to Chilton, and

returned the following day. When rural delivery was established, mail was brought by pouch by the Chilton carrier, who deposited it here while making his trip out. This later was replaced with express mail service. Since the rural routes were started, the patrons of the local post office have been confined only to the village proper. Previously, the surrounding territory was served by this office.

The Stockbridge Post Office was raised from fourth class to third class status on July 1, 1945. Business increased greatly during the war years, Miss Pottle recalled.

Marsh was succeeded as postmaster by Lemuel Goodell, our first assemblyman. Other postmasters were a man named Cleves, Commodore Stearns, R. Bennett, Capt. R.J. Needham, H.O. Dudley, Miss Louisa Dell, Elizabeth Campbell Finnegan and Miss Pottle. Sam Penning succeeded her as acting postmaster on Nov. 30, 1958. He received his permanent appointment on May 27, 1960.

The sites of the post office changed according to circumstances dictated by the times.

The post office which Miss Pottle had occupied had been a good building at one time. But time took its toll, and the community started thinking in terms of different accommodations.

In 1959, the post office was moved from the south side of the telephone company building to the north side.

Sen. William Proxmire, D-Wis., came to visit Stockbridge High School in 1960.

Otto Meyer, thinking some of his friends might like to hear the senator speak, called Harry Ricker.

Ricker thought something should be done about the old post office. He felt it had served its purpose and should be replaced. He contacted Postmaster Penning, met Fire Chief Clifford Mayer, and then proceeded to school, intent on showing Proxmire the old post office.

They got Proxmire to visit the building. The senator discussed its dilapidated condition and the matter of replacing it with Penning. The result: the postal operation was moved to its present site — a building erected as a restaurant in 1955 by Anna Schroven, a few hundred feet south of the old post office — on Sept. 26, 1961.



Stockbridge, WI 53088

The village's new post office was dedicated on June 10, 1962.

The new building was dedicated on June 10, 1962. U.S. Rep. William K. Van Pelt presented a flag which had flown over the U.S. Capitol.

New equipment replaced antiquated boxes and furniture. The number of boxes installed in 1961 was 160. In 1975, 27 boxes were added. Receipts have quadrupled since Penning became postmaster.

Stockbridge received its official ZIP Code number — 53088 — on July 1, 1963.

Counts are taken periodically to measure the amount of mail handled at the post office. According to the average of June, 1975, Stockbridge has an approximate annual outgoing mail total of 72,900 pieces. Approximately 660 pieces of mail come into the post office here daily.

All clerical assistance was removed in August, 1974, in a U.S. Postal Service move to reduce operating costs. On Feb. 14, 1976, Saturday post office window service hours were reduced to two in another economy move.

The old Legion Hall, with its two, big, smoking stoves and rickety stage, is long gone, but residents who danced and played and performed there have enough happy memories of times spent in that old building to keep it alive in their hearts for a long, long time.

To the uninitiated and uninformed, only a large, grassy, gently rolling vacant lot remains of the building's site between the post office and the general store.

But the building was not always called the Legion Hall, and it was not always located on that lot. It began as a privately owned roller rink on the site of the old village hall, across Davis Street from St. Mary Church. Old-timers recall that it was a great gathering place, even if one didn't roller skate.

It was at the roller rink that George Hemauer, as a young man, was practicing his cornet in the village band when the church bells began pealing, calling volunteer firemen to the Flatley fire in the I.O.O.F. building at the "Four Corners." It was Hemauer's job to carry the shoes out of the smoldering building.

Eventually, the roller rink was sold to an organization active in Stockbridge at that time — the Modern Woodmen. According to local legend, the roller rink (Modern Woodmen Hall) soon was moved to the site where it remains ingrained in the minds of many as the Legion Hall. It was used by both the Modern Woodmen and its sister organization, the Royal Neighbors, for dances, skating, village basketball games and other events.

Leona Mioskowski remembers the old hall as a sort of community center, used for dances, basketball games (both high school and village teams), Christmas programs, graduation exercises, medicine shows in the 1920s and movies. She recalls attending a political speech there during the presidential campaign of Robert M. La Follette Sr. in 1924.

The American Legion bought the building on Sept. 7, 1933.

Irene Lisowe, Bernie Hostettler and Mildred Poppy were leading ladies in some of the Farmer Union plays staged there. Madeline Penning was in the spotlight in some of the Legion's own plays.

Scouts had their pack nights there and early follies were presented there. There were costume parties, children's Halloween parties and Memorial Day services. And high school reorganizational

meetings and the first school meeting of the reorganized school district were conducted there.

It is not known how old the building was, but it was heated by two, big, smoking stoves. Later, just one, big, smoking stove took its place. There were no showers for basketball players, no washroom facilities.

Senior citizens recall a small, permanent stage with a roll-down curtain advertising businesses that were operating when they were young. Justin Schumacher said the stage was removed when basketball floors had to be expanded to meet the requirements of a longer playing floor.

One of the directors of many plays presented there said a stage was constructed whenever the school put on a play. The stage floor was put in place in sections. Then someone crawled underneath this false floor and joined the parts of the stage together. If a larger stage was needed, this sectioned stage was built up with saw bucks and a sufficient number of planks. The late Leo Hemauer came to the assistance of many harried directors in this regard. Part of the fun of the play was the rocking of sections and boards beneath the actors hurrying across the stage.

New curtains sewn from dyed, old bed-sheets were pulled by hand across a wire.

But the building deteriorated. When the high school gymnasium was built, the old Legion Hall was sold to William Schinderle, who used the good lumber to build the apartment above his funeral home on the "Four Corners."

Where today's post office stands there

once stood a delightful place — a pool hall, a restaurant, a bakery shop. It was called simply Sim Moore's.

It was a special delight to young lads from the countryside who came to town for catechism on Saturday mornings. The Funk boys of 1911 or 1912 took with them the Levknechts, the Luedekes and the Newtons on their Saturday strolls.

It was at Sim Moore's that the youths treated their friends to corn cob pipes and Bull Durham tobacco, unknown to their parents. The pipes and the tobacco were squirreled away in the stone fences along the way from their country school to what was the Perry Comerford farm, now owned by Michael and Mary Karls.

George Hemauer said the boys who couldn't afford the pennies for the corn cob pipes made their pipes out of acorns and suitable wood stems.

Mrs. Wallace (Iola Bovee Zahringer) Stumpfenhorst recalls that little girls liked the place, too. A kindly Mrs. Moore gave as much candy for a penny as she did for a nickel. Ice cream was sold there, too.

Moore worked with the threshing crews and tended the steam engine and let little girls sometimes blow the whistle for dinner.

For years, Moore was assisted by a black man who lived in what is now the David Woelfel home. The black man was Albert Welch. He had a horse and wagon (dray wagon) to haul merchandise for Moore from the boats at the Harbor. He also delivered coal and wood to village residents.

Eventually, Sim Moore's place faded

from view and Mrs. Joseph Schroven built her restaurant-dwelling place there in 1955. Part of that building now owned by Mr. and Mrs. Sam Penning is used as Nennig's Barbershop.

Just south of the post office, stretching over seven acres of gently rolling land dotted with trees and bushes, is Legion-Firemen Community Park. It was founded in 1965 for the benefit of the residents of the town and village.

The park association consists of members of American Legion Post 128 and the members of the volunteer fire department. The park is supported by the community picnic each summer.

The Welch property and land formerly owned by Mr. and Mrs. Gilbert Hemauer and Mrs. Dora Schumacher make up the park parcel. One acre was deeded to the town and village for the fire station and a combined town and village hall, containing town and village offices, a kitchen and a meeting room for local organizations. The whole-hearted approval of both municipalities led to the construction of the joint town-village building in 1972. The management of the community hall is under the jurisdiction of both community boards. Residents of the two municipalities vote in separate quarters.

Members of the first board of directors — and among the prime movers of the park project — were Arthur Zahringer, Robert Wilson, Roman Hoerth, Paul Westenberg, Leo Hemauer and Sylvester Penning.

On Nov. 1, 1965, ground was broken for a comfort station. In 1968, the lunch stand was built, and the shelter building was erected in 1972. Lights were in-

stalled in the fall of 1975. In memory of his son, Bob, Paul Westenberg built an office for the park in 1975.

A lighted baseball diamond is a recent addition.

Many people have helped to make the park a success. The directors hope to create a memorial for those people who have donated to the park, both financially and in time and effort.

The members of the American Legion and the volunteer fire department are proud of the park. They ask that people who visit the park use it with pride and respect so that those who come after them may find a place to rest, play and enjoy.



Park in the village

Stockbridge Legion-Firemen Park, an oasis in the middle of the village, is a popular spot during the summer.

Just beyond the park — in a big, white, gracious house — Mrs. Dora Schumacher boarded teachers until age prevented her doing so. The young men and women who came to stay with her found a “home away from home.” Mrs. Jake (Germaine) Heimbach owns the house today.

Kay F. Hostettler and his brother-in-law, David Wyant, started a moving business in the village in January, 1976.

It began locally, on a small scale. The job of moving families' household goods was done mainly in Appleton.

The brothers-in-law soon combined with Atlas Trucking to move families across the nation.

Stockbridge Manufacturing, Inc., on the south village limits, was once a cheese factory. Its operation in that capacity is covered in another chapter.

Stockbridge Manufacturing was incorporated on Oct. 24, 1969. The complete assets, including land, building and machinery, were purchased from Stockbridge Machine Co. on Nov. 1, 1969. At the time of acquisition, Stockbridge Machine Co. was owned and operated by Arthur Thompson and Bert Hoffman.

Stockbridge Manufacturing, Inc., was operated on a part-time basis from Nov. 1, 1969, until October, 1975, when Cyril Schneider of Kaukauna became general manager and opened the business full time.

The firm employs five people and does job shop work in both machining and welding for a number of companies throughout Calumet County and the Fox Valley area. The firm also does some electrical panel work, and has its own line of boat lift and dock equipment.

Principal stockholders are Schneider and Robert J. Bowe of Stockbridge. Schneider is president and treasurer and Bowe is vice president and secretary.

Before today's dusk-to-dawn lights, the



Mud Creek harbor

This harbor once was deep enough for a turnaround to accommodate excursion boats that cruised on Lake Winnebago. It has always been a popular spot for rowboating.

young girl was just a bit lovelier and the young swain was just a bit more handsome as the moon shone over Lake Winnebago and Mud Creek. Many a marriage* had its roots where the silt-laden creek waters enter the lake. But Mud Creek was more than a trickle into the sea of matrimony.

There is a legend that, in days gone by, an elevator, a lumberyard and a stockyard were located here in lot 31. Older residents remember a turnaround for boats in the harbor and early excursion boats stopping here. But sediment carried by the creek has filled in most of the turnaround today.

According to the Calumet County register of deeds office, John Drake sold four acres to Rufus Bennett here, but repurchased them in 1852. In less than a year, the land was sold to Edwin Adams and Albert North. Then, on Oct. 3, 1871, John Drake, J. L. Drake, Polly Drake and Jane Drake sold five acres and 143 square rods to the Plummer Moulter Co. — Josiah Plummer of Winnebago County, Henry H. Plummer of Fond du Lac County and Truman F. Moulter of Calumet County — for \$110. Two months later, Moulter sold his portion of the land to the Plummers on a quitclaim.

There is no record that any water rights were established, nor is there mention at the register of deeds office of buildings being erected.

So Mud Creek's life as a "port" on Lake Winnebago's east shore remains shrouded in mystery — something for a "young swain" and his best girl to consider as the moon shines over the lake. . . .

The farmer of the 19th and early 20th centuries raised his own wheat for grinding into flour at the local mill. He also raised his own sorghum for the purpose of making syrup. It was on Robert's Creek (the Konkapot), south of town, that an early industry — the sorghum mill — had its beginnings. It was located on what is now the Paul and Delores Ecker farm.



Sorghum mill

Wagons filled with sorghum cane lined up at the old mill on Konkapot Creek at the turn of the century. Pete Doxtator stands at left. To his left is Elmer Thurston. The two men behind Mason Quinney, who is sitting on the barrel, are not identified. Emma Pilling and Belle Christie stand at rear center. Jess Parsons and Julius Fuge stand in front of the wagon. Harrison Denslow, Bill Hemauer, Ed Blood, Francis Bowman, Flave Quinney and an unidentified man are in the wagon.

Farmers brought their sorghum cane by wagon to the mill to have syrup made.

The farmer could take back home with him all the syrup extracted from the juice of the cane and pay for the mill's service, or leave a portion of the syrup for the mill owner in exchange for the work done.

The mill employed about 14 men for six to eight weeks when the sorghum harvest was at its peak. Ed Blood's family operated the mill when Mr. and Mrs. Andrew Stevens were a young couple.

The Bloods furnished room and board for the 14 men who worked for them. Stevens was one of their helpers. Mrs. Stevens helped cook for the help one summer.

Two men were needed to unload the sorghum from the farmer's wagon. Strong arms also furnished the power to operate the mill. Men chopped off the tops and leaves of the sorghum cane. The stripped cane then was put through a crusher. (In later years, this was done by John Doxtator.) Then it was ready for the press, which extracted the sweet juice of the cane.

Mrs. Frank Ortlieb, daughter of the Stevenses, said it was her father's job to haul the spent pulp, or residue, in a wooden wheelbarrow to a pile. It took continuous wheeling by two men with wooden wheelbarrows to prevent the residue from piling up under the hand-operated press.

A huge boiler was fired with wood, and steam pipes passed through three vats to boil and drive off the moisture. Men tended the cooking liquid until the product was ready for use.

They worked late into the night. Although there was a storage tank for the uncooked liquid, it was not advisable to

leave the extracted “nectar” uncooked for any length of time. It soon fermented, especially on warm days and nights.

Wooden kegs of one-, two-, five- and ten-gallon sizes were prepared to receive the sorghum syrup. The staves of these kegs were made of clear wood, but the bark had not been removed from the hoops that circled the kegs.

Mrs. Ortlieb remembers a delicious, sweet aroma coming from the boiling sorghum.

As time passed and farmers could buy commercial products in stores, they stopped raising sorghum and the mill gradually went out of existence. The last owner of the mill was Gust Doxtator. It went out of business after World War I.

For many years, hundreds of public and parochial school students in the Stockbridge district made the daily trip to and from classes in buses owned by Art Hemauer. He housed his fleet in a “bus barn” he built south of the village on State 55. Today, that concrete block “barn” is the Stockbridge Town Garage.

Hemauer hadn’t always transported youngsters, however. He started in the cattle hauling business after the death of his father, Joseph. He hauled livestock and poultry from farms directly to packing houses in Milwaukee.

Hemauer got into the busing business when a representative of School District No. 5 asked him to submit a bid to transport elementary pupils to the school at Stockbridge. That led to the purchase of his first bus. After reorganization of the school district, he added more buses.

His business expanded to include a

charter bus service to the residents of Calumet County and the surrounding area for approximately 15 years.

On a charter run to Green Bay, he met a representative of Olson Transportation Co. and agreed to furnish a semitractor trailer combination to haul steel out of Gary, Ind., and Chicago mills directly to the machine plants of Wisconsin. When Olson sold its rights to Central Wisconsin Transportation Co., Hemauer transferred. He has been with CW Transport for more than 10 years. He no longer transports school children.

Earl Ecker Excavating occupies a site south of Hemauer’s trucking service on State 55. Ecker deals in excavating work of all types and, with his father, Ray, a retired game warden, retrieves sunken cars from Lake Winnebago during the winter fishing season. Their rescue work is covered in another portion of “The Stockbridge Story.”

A tiny, old, log cabin, nestled among the trees on the west side of Lakeshore Drive (the “Old Road”) — familiar to many Stockbridge residents as an out-of-the-way “watering spot” — originally was owned by the Welch family. George Horst purchased the residence and made it into a tavern — Homewood. George Schaefer bought it and ran it until the 1950s. Only memories remain today. The building has been razed.

The Lakeview Motel on State 55, overlooking Lake Winnebago, was built in the 1960s by William Schinderle, local mortician. Paul and Marge Young of Appleton purchased the business in 1974.

In addition to the regular motel business,

the Youngs provide room and board for senior citizens.

For a low monthly rate, the senior citizen has his own furnished room and bath, a lounge with pool table and easy chairs, and a room for cards, games and get-togethers. Three home-cooked meals are provided daily in a dining room setting.

The Youngs also provide these additional services: housekeeping, laundry, towels and linens, transportation, companionship and security.



At Quinney

An old blacksmith shop at the center of the picture, a tavern and a cheese factory at right line the Military Road in Quinney around the turn of the century.

The unincorporated community of Quinney, named for an early, prominent Stockbridge Indian family, lies four miles south of Stockbridge on State 55. The hamlet has been “on the map” for more than 100 years.

At one time, Quinney was a part of the Stockbridge Reservation. It was inhabited by both Stockbridge and Brotherton Indians.

Those Indians, and white settlers, cleared farm land and soon log houses dotted the

land. Ed Welch built a blacksmith shop on the west side of the highway and operated it until his death. His son, Harry, then took it over and shod many horses there until the automobile out-distanced the horse in popularity. The building still stands there today in Quinney, but it has been silent for many years.

Mathias Johnson, the community’s first postmaster, ran the general store, which eventually was nearly surrounded by a cheese factory. He was born in 1814 in Norway and came to the United States in 1840. Johnson spent five years in New York, where he was employed making sails. He moved to Racine, then De Pere, and finally Calumet County, where he farmed. He became postmaster in 1867. He married Hannah Gooder and they had nine children.

August Ferm ran the general store for several years in the early 1900s. Old-timers can remember buying raisins by the box there for five cents a pound. Ginger snap candy went for five cents a pound, too.

Moses and Elizabeth Doxtator — Stockbridge Indians from New York — settled in Quinney and lived there for some time with their 16 children. Their farm was located on the east side of the Quinney hill. John Doxtator, their grandson, remembers sliding down that hill’s slippery road in winter on his sled — all the way to the lake.

In the old days, people would stop to water their horses on the top of the hill. Cool, clear water flowed from a spring there.

In the 1920s, Steve Welch employed many people in the area on stone work.

They would haul huge rocks from farmers' fields with teams of horses and stone boats. They pushed and pulled and moved rocks as heavy as an ox out of the fields and built the stone fences lining many of the fields in the area.

Welch would set up a cook's shack in the fields and hire people to cook for the many men who worked for him.

When they played, his crew members played as hard as they worked. These "Stone Men" played baseball on the lakeshore. Frequent opponents were the "Quinney Team."

The former Pauly and Pauly cheese factory on the west side of the highway employed many people in its day. Stoeger Manufacturing Co. operates out of the building today. Its subcontracts metal work, does antique metal refinishing and engages in custom metal work, mainly for industry.

Back in 1948, on a quiet afternoon, someone said that "downtown Quinney, a suburb of Stockbridge," could use a little excitement. So Marvin Ecker, a lifelong resident, decided to build a tavern. It was just a small tavern, about 20 by 20 feet, with outdoor toilets, but it served the purpose.

But Ecker soon leased the place to Platt Welch, who operated it for about a year as "Platt's Playdium." He turned it over to Joe Schmidlkofer, who also ran it for about a year. In the early 1950s, Joe Schroven bought the business.

John Schroven, Joe's son, came on the scene in 1956. He sold the small building and built the present one. He and his wife, Sylvia, better known as "Tootie" or



Down at Schroven's

Harrison Denslow, left, Joe Schroven and Bill Schroven stand in front of the old tavern at "downtown" Quinney.

"Toots," carried on the business for the next 12 years, leaving fond memories for many.

The Schrovens sold to Chuck Lisowe of Stockbridge in July, 1968. In the fall of 1971, Chuck and his wife, Sue Hemauer, remodeled the interior. The following spring, the liquor laws changed, and they began to sell "spirits," too.

In 1974, the Minnow Club was formed at Chuck's and Sue's. Every year during the winter fishing season, people of all ages come from far and near to drink their annual minnow or minnows.

The greater Stockbridge area can take pride in the fact that a family-based, area industry has helped make Wisconsin a leader in mink pelt production in the nation.

The Burg Mink Ranch, located five miles south of the village at the southern limit of the Town of Stockbridge, is one of only 1,200 mink ranches in the country today. It is operated by Ben and June

(Ecker) Burg, their four children and Ben's brother, Don.

The business began when Karl and Myrtle (Burg) Pethan and Darwin Burg left the Herman Neele fox farm at Random Lake shortly after Neele's retirement in 1928. When he retired, Neele gave Karl and Darwin 10 pairs of foxes each as wages. They brought their foxes and a knowledge of fox farming to the site of today's mink ranch. It was a farm then, owned and operated by Chris and Wilhelmina (Bloom) Burg.

They started their business by building approximately 100 pens and 1,200 feet of guard fence. The construction work was done by Joe Wagner at a cost of \$3,000. They continued in the fox business until the late 1930s, when the decline in the demand for fox skins forced them into the then-booming mink business. No one had yet heard of pastel and other shades of mink pelts. Mink coats came in only one color — dark.

But in 1940, Mother Nature "goofed," and the mutative mink — ranging in color from extremely pale brown to almost black, and gray or blue-gray to pure white — caught the eye of fashion-conscious women and retailers.

The Pethans and Darwin Burg retired in 1959, and the business was taken over by their nephews — Ben and Don Burg.

The ranch has changed quite a bit in its 50 years as a fur-producing enterprise. The old house that burned in 1967 was replaced by a new home, built by Rob Burg (Ben's father) for Ben and his family.

Six 230-foot sheds, housing 4,500 mink, have been added. A 40- by 60-foot feed



Mink ranch

Snow blankets the Burg Mink Ranch, south of Stockbridge, where approximately 4,500 mink are raised annually.

room, where a diet of 3,000 pounds of feed — sheephead from Lake Winnebago, animal byproducts and a specially blended cereal — is mixed daily, was constructed.

The year's work starts in early March with the breeding season. The kits are born in 43-70 days. A good, average litter contains four kits. When the kits are six weeks old, they are vaccinated, separated from their mothers and placed individually in pens.

Raising mink is a touchy job. Great care must be taken so they do not become overheated on a hot summer day or wet on a cold, rainy day. The mother mink is easily upset by loud noises when her young are about her. She may destroy them if she is unduly disturbed.

The cold weather of November brings the pelting season. The mink are humanely put to sleep with an injection. The skins are removed and then fleshed, or put on a machine whose vibrating knife removes the fat from the pelt. The pelt then is stretched and pinned on a board to dry for about three or four days.

The year's work then is carefully packed in cartons and shipped by air to the Hudson Bay Co. of New York. The pelts are sold at public auction to buyers from all

over the world. Most mink pelts end up in Italy or Germany.

The great demand and high prices being paid for mink pelts in the 1950s pushed the number of mink ranches in the nation to more than 7,000. This soon led to an overproduction of pelts and a drastic decline in mink prices, causing many ranches to go out of business.

The job ties them down 365 days a year, the Burgs said, but it is not without its rewards. They are in business for themselves and they get to work with animals and nature. But probably most important of all, "It is a great way to raise a family. There is always plenty of work to do, giving the children a sense of responsibility."

A shaded wayside lies at the foot of Horseshoe Hill, across State 55 from the Burg Mink Ranch.

The first saloon in Quinney was built of logs by Orrin Baldwin. It had swinging doors and stood on the site of the Hiawatha Bar, which burned to the ground in 1980. Moses and Elizabeth Doxtator owned and operated the tavern in 1875.



Tavern-grocery

George Welch, left, Andy Welch, Garfield Merrill and Roy Welch stand on the front porch at Merrill's tavern-grocery store in Quinney many years ago.

The names Pingel, Merrill, Tousey, Welch, Baldwin, Ferm, Loewe, Connel, Steffen, Babbits, Heiberger and Klose have been associated with the business over the years. Tony Goeser owned the business when the building was destroyed by fire on Nov. 19, 1980. It was not rebuilt.

The little church on Quinney Hill was built by the trustees of the Methodist Church after they purchased the lot on Dec. 1, 1915.

In 1936, a handful of Christian Alliance members — led by Ervin Bruckner and his family — came to Stockbridge. They rented the Quinney church to conduct their services. The church had stood empty for seven years. The Northwestern District Christian Alliance purchased the little church from the Methodist Society on Nov. 25, 1941, and conducted services in it until it joined with the Christian Alliance Church in Chilton.

Bruckner told of hauling logs from the woods through snow drifts as high as the horses' chests to fuel the old wood-burning stove in the church. The first night they had services at the church, old canvas-covered folding chairs, found stored away, were brought out to be used. They set up the chairs in rows in the church and as the members came in to sit down, the old, worn canvas split down the middle, sending the people to the floor.

The congregation drew members from as far away as Greenville, Oshkosh and Neenah, besides families around Stockbridge and Quinney. When they finally closed the doors on the little church, the congregation had 85 members.

The church was held by other denominations for some time until it was sold in

1972 to Elmer Hanke, who runs a cabinet shop there. He builds and remodels houses in addition to his cabinet work. He employs two helpers.

A map more than 100 years old clears up a misconception about Hook Hill. An ad on the map — owned by Mark Keuler — shows that a man named Thomas Hook had a stove factory on the hill. He was a cooper, a manufacturer of barrels, tubs and all kinds of cooperage, on lot 144. His name came to be associated with the hill.



Most accounts state that the road, before the angle of its slope was altered, descended the Niagara escarpment to meet the Military Road (across from today's Lakeview Motel) in a sharp curve, giving rise to the name "hook."

One Stockbridge senior citizen — Mrs. Leo (Alta Porter) Gerhartz — has an interesting recollection about Hook Hill:

"Years ago, before Hook Hill was cut down and made more passable, anyone using the route for heavy loads had to have a good, hardy team of horses to get up the hill. Many times, the drivers would walk up to make a load lighter. And coming down was another story.

"With a load of grain or hay, and a good team of horses, one person would take a heavy log chain and chain one back wheel to the axle so it couldn't turn, and pray that the reach, which holds the front wheels and back wheels together, would not break. If it broke, it would throw the load on the horses, and surely there would be a runaway of horses.

"It was very hard for a man to hold the horses coming down this steep hill."

But Mrs. Gerhartz, who was only 13 or 14 at the time, drove loads of grain and hay down the hill — and lived to write about it for "The Stockbridge Story."

Hook Hill Road — Calumet County

Map of 1874

Ethnic patterns can be traced in this early map of the Town of Stockbridge. The Yankees and Indians settled mainly along the lakeshore and the Military Road. The Irish settled in the northeast and the Germans in the southeast. St. Catherine Church was located on lot 90, the present Leonard Joas farm. Hook Hill takes its name from the family that owned lot 144 on the Military Road.

Trunk F today — was reported to be a favorite “proving ground” for new cars in the early '20s.

A large stone marker at the foot of Hook Hill reminds passers-by of “the great war” and the men who fought “to make the world safe for democracy.” A plaque on the boulder reads: “In Memory of Soldiers and Sailors of The World War — 1917-1918 — Dedicated by the Wm. D. Hostettler Post No. 128, Stockbridge, Wisconsin.”

Kloten, another unincorporated community in the Town of Stockbridge, was settled by people from Germany more than 100 years ago.

A stranger from Switzerland, however, named the community in honor of his hometown.



St. Elizabeth congregation there, which was a mission of St. Mary in Stockbridge from 1894-1906, observed its centennial in 1968.

Joseph and Maria Schaefer of Stockbridge donated six acres of land for the church in 1866. The first church, built two years later, was constructed of logs. The parish began with 28 families, and has approximately 40 today, many of whom are descendants of the founders.

The second and present church was erected in 1889. The brick structure was built at a cost of \$4,100. Donations for building the church amounted to \$4,110.10. Members paid the total cost of the school construction project — \$973.92 — in 1892. There were 30 pupils in 1893.

St. Elizabeth never has had a resident pastor. The rectory was used as a home for the Sisters and lay teachers. When the school was closed in 1934, the rectory was sold and the school was turned into a meeting hall.

Charles Watry, a member of the parish, was studying for the priesthood when he died at the age of 24 in 1925. Two women of the congregation became nuns. Sister M. Lutgardis Schaefer was a member of the Order of Notre Dame for 33 years when she died in 1947. Sister Ruth Marie Ludwig, a member of the School Sisters of St. Francis, entered the convent in 1939. She is still teaching.

The parish became a mission of Holy Trinity, Jericho, in 1972 and later of St. Mary in Chilton. The parish has a



St. Elizabeth Church

This rural parish church is at Kloten.



Jerry Schneider's Band

These area musicians, based at Schneider's Kloten Oasis, have cut a record of polkas and waltzes and toured Europe in 1977 and 1978. They are, from left, standing: Jack Lechler, Bill Halbach and Lloyd Buechel; and seated: Chuck Schneider, Jerry Schneider and Martin Schneider. Martin died recently.

Christian Mothers Society, a Holy Name Society and a cemetery association.

Schneider's Kloten Oasis is a gathering spot for square dancers and others who like to "trip the light fantastic." Dancing lessons are offered there on Sunday afternoons. The hall also caters to weddings and banquets.

Hugo Diedrich operated a welding shop in Kloten until his death recently. He specialized in custom iron work, sturgeon spears and metal repair work.

A thriving cheese factory once operated here, too.

There were many producers of honey in the town, and each produced a sizable amount each year.

Andrew Stevens had his apiary at the farm now owned by Frank and Mildred (Stevens) Ortlieb.

Harmon Stevens (a brother of Andrew) had an apiary on Lakeshore Drive. The late Douglas Stevens (Harmon's son) took over that business. Joseph (Petie) Diedrich produced honey on his land on the east side of State 55, south of the village.

A Haltiner apiary was located in the northeast section of the town.

Leo Gerhartz kept bees on his farm, which his son, Roland, operates today.

Each had bee yards in different parts of the town, especially near fields of clover.



The beekeeper

Douglas Stevens tends his apiary on Lakeshore Drive in this 1955 photo.

Considerable clover was grown for seed in the past, and the bees were necessary for pollination of all clover and pea crops and apple and other fruit trees. Clover grown for seed in this area included alsike, red, sweet and alfalfa.

The bees were fed a sugar-water solution in about the first part of November, depending on the weather, and then were put in a cool, dry, dark, well-

ventilated cellar for the winter. Then, in March, again depending on the weather, they were taken out and those needing food were fed sugar and water again.

The first honey of the season — from dandelions — is golden. It is followed by honey from basswood and clover, which is light in color. The extracting was done in the summer. All honey was collected before buckwheat blossomed because



Historic kettle

John Duxtator, left, and his son, Jerome, display an old kettle, brought from the East coast by the Quinney family in the 1830s. The kettle rests in the Duxtators' front yard.

that leads to very dark honey, and would spoil the color and flavor of the good honey.

John and Jerome Duxtator operate a salvage business in a little hollow across State 55 from the town garage.

The lot on which stood the community's first public schoolhouse — a log building — has shaken in recent years with the movement of heavy earthmoving machinery and dump trucks owned and operated by Sell Brothers Stone and Gravel Co.

Al Sell started out in business with one truck in 1932. Later, he formed a partnership with his brothers, Earl and Harry, and they provided sand, stone and gravel for area towns and villages and Calumet and surrounding counties. As business expanded, the brothers built a crushing plant, which helped them win contracts on state highway jobs. The company built a major dam in 1948.

In 1969, with the partnership dissolved, most of the equipment was sold at auction. The remaining machinery was bought by James Ecker and Robert Grogan.

Today, that schoolhouse site is occupied by Karls Mechanical Contractors, Inc., which is reviewed elsewhere in this "business guide."

The Bennett Hotel, a landmark at the corner of today's Hickory Hills Road and State 55 on the village's south side, burned to the ground in 1869 or '70.

Not much is known of the actual building. However, according to Jesse Poppy, who owns the property today, "Early in spring, the indentation of the old building and evidence of a former well still can be seen. My father, Louis, pointed out the spot of the hotel to me, showing where he picked nails from the site to make his handmade toys."

Jesse's wife, Mildred, said, "Each year, old-fashioned lavender stocks blossom in what was long a pasture. It is remarkable how these sturdy flowers have withstood the grazing cattle for at least a century."

Hickory Hills Road, long known as the Bennett Road, was surveyed and built to accommodate the hotel from the east. The actual section line lies between what is now Mrs. Leo (Alta) Gerhartz's property and the Poppy farm just to the north.

(Legend that a payment for land the Indians had owned in the East — or distribution of their annual allotment from the federal government — was made at the Bennett Hotel conflicts with old accounts in Oshkosh and Chilton newspapers, which pointed to the Mis-

sion House at Stockbridge and the courthouse in Chilton as the sites where government business was carried out.)

For many years, Eugene Elmergreen operated the Sterling Tea Co. out of his home here on the village's south side. The business was run on a door-to-door basis.

Before electricity came to Stockbridge in 1922, residents used ice to keep their food from spoiling. They obtained it from numerous ice houses in the village. Each tavern had its own ice house, as did the butcher shops and the cheese factory.

One of the more imposing ice houses in town — a large, barn-like structure — was put up by William Pingel on property just north of the Robert Schroeder Sr. home. It held many tons of ice. Anyone who needed ice could come there to purchase it.

Cakes of ice — 30 by 36 inches — were cut by teams of horses on the lake with what was called an ice plow. It worked much like a glass cutter. The ice then was cut through with chisels and loaded on sleighs to be hauled to the ice houses, where it was packed in sawdust to keep it from melting.

It took some time to complete the task of "ice making," but if someone wanted to make extra money during the winter, the job of filling the numerous ice houses in the village provided work.

Some of the earlier farmers — Gottlieb Hostettler and August Dorn among them — had their own ice houses. They cut the ice in the winter, packed it in sawdust and used it to cool their milk in summer.

And if someone wanted to make ice cream, all he had to do was ask a tavern-

keeper, who would provide him with a block of ice — for free.

A few doors north of the old Pingel ice house — at the site of the Robert Wilson home — was a millinery. It is here that women of the 1880s and thereafter came to have custom-made hats created to lend the perfect touch to their latest ensembles. Usually, the milliner had a supply of hat forms and decorated them with ribbons, flowers, feathers — whatever was in style.

Stockbridge originally was a Yankee town, and one of its earliest butchers — Jim Hawley — had his roots in Massachusetts and New York. His parents were born in the East, but he was born in Utica, Wis., and spent most of his life in Stockbridge.

He was in the butchering business for about 40 years. His son, Merton, learned the trade from him, and carried on in his father's footsteps for another 50 years, supplying the local people with fresh meats as needed.

"Mert" perfected his own recipes for making sausage, especially bologna. He was cattle buyer, butcher, shop tender, sausage maker — all with the help of his wife and family.

At holiday time, he bought, picked and cleaned turkeys, geese and ducks, dressing as many as 400 turkeys by hand before Thanksgiving.

After Mert retired, a succession of people managed the familiar red brick shop across from today's post office. Albin Endries and Roland Bushman operated the business from 1941 until Bushman sold to Everett Grimm in 1949. Grimm supplied fresh meat, sausage and a small line



30 years ago

Joan Bushman stands on the steps of Bushman's Meat Market in Stockbridge in the late 1940s. The building today is owned by Paul Westenerberger. Nancy Diedrich operates a beauty salon there.

of groceries. He bought cattle as his predecessors had. After Grimm's death in the early 1960s, his wife sold the business to another party who stayed only a short time. This former butcher shop now is the site of Paul Westenerberger's shop and Nancy's Beauty Shop.



An armload

Jobby Schumacher carries a side of beef from the old slaughterhouse to Bushman's Meat Market in the 1940s.

The old slaughterhouse, the object of many a young child's wonder, is gone. Many a youngster ran home to mother, imagining that the head of a cow — flung on the floor toward him in jest — would chase him all the way home.

Paul's Electric of Stockbridge was started in 1960 by Paul Westenerberger. Originally, he ran the business from his garage on the south end of the village.

In 1968, a new shop and garage were built south of the "Four Corners." From this building, set back from the street, Westenerberger does electrical contracting in Calumet and surrounding counties.

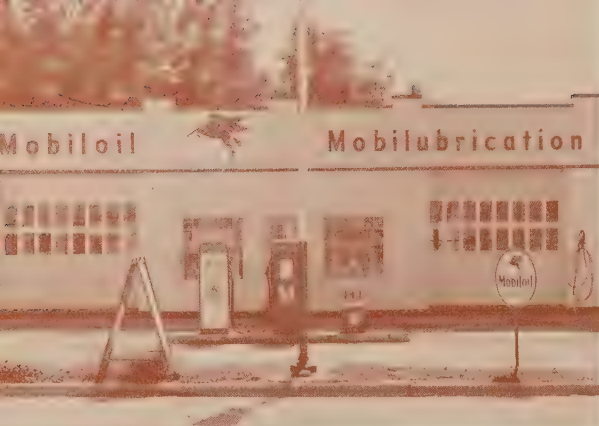
Women have come a long way from the days when they wore rats and switches in their hair to come up with new and flattering hair styles — or have they? Today, they wear wigs or wiglets, have their hair straightened or frizzed, change its color from one week to the next.

And it all can be done at the local beauty shop — operated by Nancy Diedrich in the old meat market owned by Paul Westenerberger.

Men, too, visit Nancy's. They are not attracted to the shorter, tailored, standardized hair styles of their fathers, but prefer instead more stylized hair grooming, which a professional operator like Nancy provides.

Right next door to the north is Karls Hardware, Inc., operated since 1972 by John and Betty Karls and family. They formerly were in business with Lloyd and Elvira Karls at the old Grange Hall.

John and Betty Karls tore down an old wooden warehouse and filling station to make room for their business.



Flying Red Horse

Gib Hemauer's "workshop" stood on the site of the parking lot of today's Karls Hardware, Inc.

That filling station, built by Pure Oil Co., was purchased several years ago by Gib Hemauer, who later marketed Mobil oil products there under the sign of the Flying Red Horse. He supplied motorists with gasoline, oil and tires and did much repair work. The welding torch often was seen spitting sparks late at night while he helped a farmer get back into business after a mechanical breakdown. Hemauer died in 1975.

But even before the car, Gib Hemauer and his station, this was a busy place. Farmers came to depend on it for service.

It was here that Alton Germain and Capt. R. J. Needham manufactured wagons and shod horses. Germain did the iron work and Needham was the wagon and sleigh maker.

Needham, born in New York State in 1828, came to Stockbridge as a skilled wagonmaker in 1850. He served in the cavalry during the Civil War and was mustered out as a captain in 1865. He returned to Stockbridge and resumed his wagon making business.

After Needham's death, Germain stayed in business here from about 1880-1915. Germain has relatives in the area today.

That wooden warehouse on the property

was "recycled" from across the street at the old funeral home. Two men named Witteman and Rice turned it into a pool hall and barbershop. Witteman was the tonsorial artist (barber) and Rice tended to the other business long ago.



Shave and a sundae

Village men came to this barber shop-pool hall around 1915 for a shave and a haircut and a few leisurely games of pool. Their wives and children lingered over sundaes and sodas next door.

A "village vegetable stand" appeared every summer and fall for years in front of Carl and Jean Marose's Tavern at the "Four Corners." The Marose children had a thriving business with the produce they grew in fields and patches around the village.

The tavern itself has a long history — it was built by E. A. Pingel — of camaraderie and service. The business belonged to many proprietors during the years. One of the more notable among them was the late Ted Meyer. The present operators are Donald and Marion De Bauche.

Sound abounds when Kevin and Terry Ecker set up their mobile sound system and provide pre-recorded music at area social events. The brothers, who live on E. Lake Street in the village, bring their

professional disc jockey service — Sounds Fantastic — to weddings, parties, banquets, reunions and school dances.

* * *

A concerted effort has been made to list all men and women in the Town and Village of Stockbridge who have made — and are making — history in the business

community. Information for this “business guide” was solicited from numerous sources. The writers are indebted to the business men and women of today, and the friends and relatives of past merchants, who supplied data on developments in the local business world. Any omissions are regretted and were not intended.



Depression days: “You drove to town and watched the train go by and maybe you ate an ice cream cone.”

Depression days: “We went to the library to read, maybe, and had a hamburger and coffee on the way home.”

“Oh, I remember the good times we had. Oh, yes, we worked hard. But everybody did. But if you made your own fun, the day flew by. We had two barn raisings. We had turkey bees, where the neighbors helped pluck the feathers dry from the bird. We had card parties. But best of all was when the sleigh got filled with people and we drove in the night to someone’s place for a party. But that was a long time ago. All those people I had such fun with have gone on. I just used to love the Konkapot. We had many picnics there. You know, I can’t remember much about the old days — except the good times we had.”

There was a wonderful chautauqua on the east side of the village in 1922 or 1923.

Old-timers remember that once, when flour was milled at the Harbor, they ran out of stave barrels. So the women came up to the general store and bought cloth to make sacks. Some of them claim that these were the first flour bags.

"I'll never forget going into a three-holer that was in poor repair with two other girls. The floor boards broke under us. Sweet violets!"

"I remember tipping the milk wagon on the side of the hill," said a woman of 65, many years after it happened. "You bet, I was in it!"

Organizations

The interests of Stockbridge area residents are served by many organizations — civic, social, educational, athletic and farming.

* * *

Stockbridge Chamber of Commerce

Thirty-six area businessmen — dedicated to promoting the business and civic interests and prosperity of the community — formed the Stockbridge Chamber of Commerce in March, 1960.

Charter members were: Charles Birk, Thomas Bowe, Clifford Carney, Edgar

Corn roast

The Chamber of Commerce sponsors a corn roast late each summer. Turning the ears at an early roast on the Legion lot were, from left: Marv Leitner, Sam Penning, Dick Parsons, Earl Ecker and Paul Westenberg.

Daun, David Elmergreen, Delmar Gerhartz, William Goeser, Everett Grimm, Kenneth Head, Jacob Heimbach, George Hemauer, Gilbert Hemauer, Leo Hemauer, D. J. Hovde, John Karls, Lloyd Karls, Mark Keuler, Dr. John A. Knauf, Wally Krug, Emil Kufahl, John R. Leach, Marvin Leitner, Clifford Mayer, Ted Meyer, Earl Nemitz, Donald Ortlieb, Donald Parsons, Richard Parsons, William Parsons, S. J. Penning, William Schinderle, Gilbert Schoen, Alfred Schumacher, Alfred Sell, Norbert Totzke and Paul Westenberg.

The young chamber plunged right into a busy slate of activities that first year: a



farm and home show in conjunction with the music association; a swimming program at the Village Park, which drew 131 youngsters; a fall festival (free corn roast and dance); and a sturgeon festival, complete with sales promotions tied to pike and sturgeon seasons and trophies for the largest fish caught on Lake Winnebago and registered at designated weigh-in stations.

Through the efforts of the chamber of commerce, Stockbridge was officially designated "The Sturgeon Center of the World."

The chamber has been responsible for the installation of a boat launching ramp at Stockbridge Harbor, the purchase of Christmas decorations for the village and the development of a new residential district on the village's north side.

For years, the business organization sponsored Christmas and Halloween parties for area youngsters; a summer recreation program; record hops for teenagers; basketball, baseball and Pee-Wee and Babe Ruth teams, plus transportation, uniforms and equipment for each sport under joint agreements with other local organizations; and Quest for Knowledge programs.

The chamber erected "Welcome" signs at the north and south village limits; supported the implementation of a house numbering system; backed a village garbage collection program; pushed for a vote on the sewer and water bond issue; sought new business; and spearheaded a drive for a rural route emanating from the Stockbridge Post Office. It is a member of the Calumet County Civic Association.

It sponsors the athletic-scholarship banquet, which each spring recognizes the

achievements of Stockbridge High School students; awards scholarships; supports "The Stockbridge Starlites" (a troupe of baton twirlers which regularly appears in area parades and civic functions), dancing lessons, and baton and dance revues; annually honors an outstanding citizen for his or her noteworthy contributions to the community; and stages the yearly chamber banquet.

Any person, association, corporation, partnership or estate interested in the general welfare of the community is eligible for membership in the chamber of commerce.

Chamber officers are Kenneth Head, president; Charles Vanden Boom Sr., vice president; and Mrs. Paul Karls, secretary and treasurer.

Harbor Gun Club

Skeet and trapshooting at the Harbor Bar have been a form of recreation for Stockbridge area men and women for many years. Countless numbers of black and yellow clay pigeons thrown from traps on a bluff overlooking Lake Winnebago have been shattered by Harbor Gun Club sharpshooters in the last 39 years.

The shoots involve competition between five-member teams but the events also lead to many sociable hours and activities with husbands, wives and children present.

A popular event — often drawing 200 men, women and children — is the picnic staged annually at season's end. It is open to the public for the price of a membership.

Competition shooting for prizes and other activities are familiar picnic events.

Trophies for the year's high team and individual scores are presented then, too.

The club also promotes gun safety and proper range procedure. It welcomes young male and female shooters.

The first meeting of the Harbor Gun Club was conducted on June 22, 1941, at the Stockbridge Harbor. Oscar Schoen was president; Rudy Riese, vice president; C. Schweitzer, secretary and treasurer; and Gib Schoen, range officer. Membership fees were \$1 per year. The price for a round of trapshooting for all members was \$1. Nonmembers paid \$1.25.

The club was incorporated in 1942.



Plow gets through

Roads on frozen Lake Winnebago have to be cleared of snow to allow fishermen safe and easy access to and from their shanties.

The Stockbridge Harbor Fishing Club

The Stockbridge Harbor Fishing Club was organized on Oct. 26, 1972, to maintain roads on, and approaches to, Lake Winnebago in the Stockbridge area, and to keep them passable during the winter. The club also aids persons in distress during the winter, provides boat launching facilities in the summer and promotes conservation on Lake Winnebago.

An agreement with neighboring clubs calls for maintaining accessibility to all main roads on frozen Lake Winnebago by way of plowed crossroads.

To carry out these objectives, a truck, a snowplow and material for bridges were purchased. Membership fees of \$20 for the first year and \$5 each succeeding year cover maintenance costs. Donations from nonmembers and interested sportsmen and fund-raising projects also help finance club projects.

In 1976, the fishing club commissioned 1,800 collector bottles in the form of a fishing shanty on a block of ice with a sturgeon lying nearby, and sold them as a fund-raiser.

All labor done by club members — there are more than 100 — is donated.

Stockbridge area taverns at the approaches to the roads onto the ice and the people who operate the snowplows are connected by citizens band radios. They know the condition of the ice each day and the locations of cracks, and can provide safety information to fishermen via tavernkeepers.

4-H Clubs

Stockbridge area youths and their adult leaders have been pledging their heads to clearer thinking, their hearts to greater loyalty, their hands to larger service and their health to better living for their club, their community, their country and the world for approximately 35 years.

A club named Lakeview was organized in 1946 or 1947. When enrollment exceeded 60 in 1962, the club was divided into three smaller groups: Lakeshore North, Lakeshore South and Lakeshore Village.

Only Lakeshore North meets today. The other two clubs did not prosper because of a lack of parental assistance. They were dissolved within two years.

Then, due to increased interest in 4-H, another club was started in April, 1975. More than 40 children are members of the new Stockbridge Lakeview 4-H Club. Their parents have shown interest in the organization and have become involved.

Homemakers

Sewing, cooking, government, refinishing and upholstering furniture, decorating, arts and crafts. All have been studied by Stockbridge area homemakers as they gathered in members' homes over the last 35 years in organized clubs.

They became involved in these and other club projects to broaden their own horizons, to enhance their family lives, to share problems, to offer solutions, to seek an outlet.

Two Stockbridge clubs were formed in the fall of 1946 — the Jolly Jokers and the Winnebagos. Later, two more clubs were formed —the Modern Mrs. and Lakeview. Only the Winnebagos meet today.



Club members and other women from throughout the county attend annual Quest for Knowledge days. The December Holiday Fair brings women from all county clubs together to display their handiwork.

Stockbridge Athletic Club

Stockbridge has always been a ball-playing town. Baseball or basketball — teams always found a place to play: an old hay field, a schoolhouse grounds, the old Legion Hall.

Teams mushroomed sporadically and played against neighboring teams in a spontaneous manner. Stockbridge loved ball.



Janty's Aces

This 1926 Stockbridge basketball squad, led by manager Bill Janty, left, included: Harry Hostettler, Clarence Mueller, Gordon Hertel, Bob Olson, Barney Daniels, Leo Hertel and Jobby Schumacher.

Creative basketry

Mrs. George Ecker Jr. soaks reeds to make them more pliable before she begins to weave a basket at a Calumet County Homemakers Creativity Day.



Hot shots

Manager Hugh Flatley, upper right, poses with an early Stockbridge basketball team. Players were, from left: Mack Welch, Edward Pohl, Frank Gerhartz, Leo Gerhartz and Lewis Gerhartz.

But all that activity didn't reach its peak until about 1946, when many of the area's young men — just returned from service in World War II — organized the Stockbridge Athletic Club.

Area businessmen and interested citizens contributed approximately \$1,500 to finance the club's operations. Jerome Schumacher was the club's first president. The late Leo (Casey) Cordy was the first secretary and treasurer.



The Athletics

An early Stockbridge baseball team poses for a picture. Players were, from left, standing: unidentified, George Hemauer, Frank Tousey, Mack Welch, unidentified, Art Pilling, Ralph Welch, Sid Welch, William Tousey and Floyd Greeley; and in front: Milton Pilling, Joe Moyer and Dave Welch.



The champs

Stockbridge's baseball team of 1936 won the Eastern Wisconsin League championship. Teammates were, from left, standing: Mark Keuler, Maurice Schumacher, Wally Eldred, Jobby Schumacher, Gib Schoen, Len McHugh and Joe Moyer, manager; seated: Dave Welch, Happy Felsh, Byron Moyer, Al Hemauer, Jesse Poppy, Crash Hemauer and Red Funk; and seated on ground, Bill Woods, bat boy. Lloyd Karls and Mike Schroven were other members of the winning team.

There were many great baseball and basketball teams in those early years in the Eastern Wisconsin League.

In later years, the A.C.s competed in the East Shore League in both baseball and basketball, but now the club participates in only the East Shore Basketball League.

Calumet County Farm Bureau

The Calumet County Farm Bureau was organized on April 28, 1944. Among the signers of the papers of incorporation were George W. Heller and Mrs. Harold Mioskowski, both of Stockbridge.

Directors meet monthly at the service center in Chilton.

Problems concerning farming are discussed at annual resolution meetings and voted on at the annual membership meetings. Among the legislative issues supported by the Farm Bureau have been real estate and personal property tax relief, gas tax refund, exemption of sales tax on farm machinery and opposition to licensing farm tractors and machinery which travel on public roads.

Members of the Farm Bureau also have been active in community affairs, including the construction of Calumet Memorial Hospital and Lake to Lake Dairy Co-op.

Farm Bureau affiliates include Rural Insurance, Farmer Supply, Midwest

Livestock and the Farm Marketing Association, which helps growers obtain contracts with processors.

The local chapter is a member of the Wisconsin Farm Bureau and the American Farm Bureau, the largest farm organization in America.

The Farm Bureau is an organization of farmers, run by farmers, paid for by farmers to do what farmers want.

National Farmers Organization

The Calumet County chapter of the National Farmers Organization has had dedicated, determined membership from the Stockbridge area since its formation on May 19, 1964.

The county group's first officers were Daniel Vollmer, president; Leonard Woelfel, vice president; Mrs. Ed Morgan, secretary; Elmer Geiger, treasurer; and Harvey Heller, Bernard Ruffing and William Hoerth, trustees.

They helped steer the local chapter along the lines of the national organization — which was formed in the fall of 1955 — to combat, as a group, the problems of price fluctuation and to seek equality for the farmer. The NFO's sole purpose is to secure better farm prices.

The NFO — headquartered in Corning, Iowa — was a political protest group from 1955-58, when it turned to collective bargaining. From 1958-65, it fought for recognition from companies through the use of rapid-fire holding actions. The tactics succeeded; companies started accepting production from NFO members as a group.

From 1965-68, the NFO fought successfully to achieve written contracts. In

1968, the national organization started putting together livestock collection points. In 1969-70, milk reloads were started, and in 1970-71, the NFO put together grain accumulation points.

Each state in the continental United States participates in the National Farmers Organization in all commodities. It starts on the local level as a county forms its chapter.

The county organization meets monthly in public sessions. The chapter elects dairy, meat and grain committees and sends delegates to district, state and national conventions, where continued improvements in the NFO's collective bargaining approach are discussed and worked out.

Stockbridge Senior Citizens

They don't sit around in rocking chairs and compare their latest doctor bills.

Instead, the Stockbridge Senior Citizens are active, concerned, interested — and interesting — older adults whose talk-and fun-filled semimonthly meetings have been likened to a classroom of students whose teacher has stepped outside.

Friends meet each other and new friends are made in the community room in the town-village municipal complex and fire station in the village.

The group was organized in the fall of 1973 with Muriel Gerner as president and Inza Johnson as secretary-treasurer. There are about 80 members today. Members must be 55, although in the case of couples, only one spouse need be 55.

Dues are \$1 in this social club, whose

members decided not to affiliate with the American Association of Retired Persons. A committee of four provides lunch at the meetings.

After two organizational meetings in the Methodist Church basement, the group sought and was granted permission to meet in the municipal complex.

The club's usual bingo and card games have been complemented by wedding anniversary parties, travelogues, bus trips, speeches, potluck dinners, musical entertainment, holiday parties and slide and photograph presentations of local events. Members' birthdays aren't forgotten, either.



Dinner is served

Mrs. Norbert Gilles Sr. and Mrs. John (Tootie) Schroven, both at left, serve dinner to Mrs. Alex Bodinger and Mrs. Leo Breckheimer in the senior citizens' nutrition program at the Stockbridge Community Hall.

Many elderly Stockbridge residents meet Tuesday and Thursday noons at Stockbridge Community Hall for a meal, which is a part of Calumet County's nutrition program. The meal is prepared by Marilyn's Village Inn.

Winnebago-Ledgeview Conservation Club, Inc.

Better hunting and fishing through wise

use of animal resources and respect for the law is the goal of the Winnebago-Ledgeview Conservation Club, formed in May, 1971.

The first board of directors included Ben Burg, Ron Bushman, John Weber Jr., Carl Marose, Henry Grenzer, Harry Sell, David Hemauer, Ted Sell and Dick Demler.



Feeding time

Earl Sell, Stockbridge, feeds pheasants for the Winnebago-Ledgeview Conservation Club, Inc.

During its first year, the club bought and released 300 pheasants on land it leased. The next year, more land was leased, pens and brooder houses were built and 1,000 pheasants were raised to adulthood by the late Ollie Parsons, who claimed that he could never hunt any of the birds because it would be like shooting his pets.

The members eventually decided to feed all the female birds through the winter and release them in the spring in a suitable habitat in an attempt to get the birds to reproduce in the wild and re-establish a pheasant population.

By 1975, the club had grown to more than 200 members and 90 landowner members. The club raised 1,300-1,500 birds per year, and released the male birds in the fall on leased land.

Members' dues and proceeds from annual picnics, spanferkels and dances are used to raise pheasants and to treat landowner members to cocktails, dinner and dancing at the annual spring meeting.

Although the primary purpose of the club is pheasant raising, other activities include field dog trials and improvement of streams and Lake Winnebago. The curtailment of hunting on leased land in a given year for squirrels, rabbits, raccoons, doe deer and other animals also is followed whenever local member observation seems to justify it in order to maintain harmony in nature.

The club hopes to promote a better flow of communication and sportsmanship among landowners, hunters and conservation officials. A standing reward of \$100 is offered for information leading to the arrest of poachers or others who break state game laws on club-leased land.

Members are grateful to local game wardens for their cooperation and assistance.

Scouting in Stockbridge

The William D. Hostettler American Legion Post sponsored Boy Scout and Cub Scout troops in the village in the late 1940s and early '50s. But interest lagged and the troops disbanded.

The Boy Scouts were chartered again in 1969 with about 20 members under the leadership of Richard Parsons, Marvin Lefebvre and Robert Grogan.

In 1972, former Eagle Scout Richard Weinberger led the troop.

Campouts and canoe trips are favorite outings for the boys.



Scout dinner

Annabelle Westenberger and Tillie Schumacher wash dishes after the annual Blue and Gold Scout dinner in 1947 at the Odd Fellows Hall.

In 1973, they took a canoe trip on the north branch of the Manitowoc River and took second place in the overall competition — including rifle range, wood craft and Indian lore — at summer camp.

The Manitowoc River is a favorite for canoeists, and in spring, 1974, the boys started their trip at Cato Park and ended at Lake Michigan. Shooting the rapids in the river was the most exciting point of the trip.

Kurt Bushman assumed the duties of Scoutmaster in 1976.

Dr. John Knauf was the first Cubmaster — approximately 30 years ago — and Mrs. Ervin Gruber (Veronica Endries Bushman) served the longest tenure as den mother.

The Cub Scouts were reactivated in 1969 under the Boy Scouts and the sponsor-

ship of the chamber of commerce. Donald Meyers was Cubmaster. There were 34 Cubs in several dens. Den mothers were De Meyers, Donna Schommer, Dawn Klein and Diana Reichwald.

About a dozen Webelos were supervised by Edgar Milhaupt.

The reactivated troop folded eventually. Then, in December, 1975, Diana Reichwald called a meeting of interested parents and the Cubs were reorganized under the old charter.

Four den mothers work in two dens. Two den mothers are assigned to each group of boys, ages 8-10.

The boys work with crafts, make Christmas ornaments, whittle and follow their achievement books. When they pass their 12 guidelines, they can continue to higher goals.

Den mothers are Charlotte Diederick, Sandra Bowe, Shirley Sell and Judy Hemauer. Dan Hammen is Cubmaster.

Stockbridge Volunteer Fire Department

Remember the “great Stockbridge fire of 1903”?

It was just a spark, compared to the great Chicago and Peshtigo fires, but — as one old-timer recalls — the village could have been leveled in that blaze nearly 80 years ago if it had not been for the dedication and hard work of the volunteer force of fire fighters.

That senior citizen was only 9 then, but he remembers the night flames engulfed the old frame building owned by the In-

dependent Order of Odd Fellows at the corner of Military Road and Lake Street. John and Winnie Flatley operated it as a general store then.

“I recall the night gallant men were summoned to the village by frantic clanging of bells from all three churches,” the senior citizen said. “Men ran in from the country to help form a bucket brigade and remove as much merchandise as possible from the burning building.

“I can still hear my dad running cross lots to the fire. I remember so well how he told over and over again how hard the assembled crowd worked, yet the building burned to the ground. It is to their credit that the fire did not spread over the entire village.

“Much merchandise was given away to those who helped. My dad came home with a pair of overalls worth 50 cents.”

The Odd Fellows rebuilt on the same site. Today, the big brick building is owned by Dick Schumacher and operated as a general store.

It was not until 1914 that the village had a bona fide volunteer fire department. The municipality already had built a village hall and purchased Chilton’s hand pumper. It was a wagon, outfitted with a heavy hose, which was dropped into a creek, pond, cistern or water tank to draw water to fight the blaze.

Merchants supplied orange crates and wooden boxes that had contained dry goods for the first scheduled practice. The “blaze” was at the site of today’s Legion-Firemen Park.

The old-timer recalls: “The practice run started at the old village hall. About a

dozen men pushed and pulled the fire wagon to the site of the burning boxes. The hose was thrown in the creek nearby and six men on each side of the wagon hand pumped water from the creek as other men directed the hose toward the fire.”

When the test run was completed, out came the “suds,” provided by local tavernkeepers: Pat Gillespie of the Stockbridge House on one corner, Pingel Brothers on the opposite corner, Mike Kiefer (now Keuler’s), John Carney (now Joey’s Tap), William Levknecht, whose tavern stood where Gerhartz’s Grocery is today, and Phil Schweitzer, who owned what is now the Harbor Bar.

The village continued to use this old hand pumper as late as 1922, according to Frank Kraemer and George Hemauer.

If the farm, business place or home had no cistern or creek nearby, men formed a bucket brigade — pumping water by hand and handing the pails full of water along the line, one to another, to pour on the flames.

In 1925, the village bought a chemical unit. Two tanks — each containing 50 gallons of water — were mounted on a two-wheeled cart. Each tank was equipped with its own valve. The firemen added about 14 pounds of baking soda to each tank of water, and carried more baking soda and bottles of sulfuric acid to each fire.

A mechanical device inside the tank broke the suspended bottle of acid. The resulting chemical reaction caused approximately 150 pounds of pressure to develop inside the big, old fire extinguisher. This was sprayed onto the fire to extinguish it.

When the first tank of the chemical had been spent, the valve was shut off, the hose was attached to the other tank and the fire fighting continued. While the second tank was being used, the first was refilled with water (supplied by the bucket brigade) and more baking soda and another bottle of acid were added. This procedure was continued until the fire was brought under control.

Originally, this cart was designed to be pulled by hand to the fire. But later, cars or trucks (whichever vehicle got to the fire station first) were called into service to pull the unit.

The village owned another trailer which carried the hooked ladders (two 40-foot extension ladders) and 100 10-quart pails.

And every home owner had a 2½-gallon fire extinguisher which he grabbed and took to the fire when he heard the alarm. That alarm was sounded after the telephone operator had been notified of the fire. She alerted someone to run to the village hall to ring the bell on top of the building to call the men to duty.

The bell today is mute testimony to another era when people had little money and they helped themselves by helping each other without hesitation.

This fire fighting group had no formal organization, but the unwritten law of mutual help was accepted tradition.

The fire alarm has sounded more than once during church services or wedding receptions or other “dress-up” occasions. Men would come streaming from church pews, receiving lines or dances to dash off to the fire—without changing clothes.

Lewis Gerhartz came too close to the heat at one “untimely” fire and ruined a good suit.

A bad house fire in 1949 upset the firemen. They had only one hose and the supply of water was soon exhausted. They no sooner had flames extinguished in one place when they broke out in another. The volunteers fought hard, but they lost the building. They were certain they could have saved the structure with better equipment.

This led Town Chairman Louis Heller and Village President Dewey Grothe to appoint a committee to make a preliminary study of a joint fire department for the village and town. Committee members Harry Ricker, Cliff Mayer, Heller and Grothe traveled to other small communities to study similar setups. The issue of a joint town-village fire department was hotly debated at a series of community meetings — with this outcome:

The two municipalities bought a 1950 Chevrolet truck — a 500-gallon pumper — for \$8,400. It was housed in the village hall-fire station at the corner of Military Road and Davis Street.

Earlier, the young firemen decided to organize. Thirty-four men attended the first meeting in October, 1949. The organization was incorporated on Dec. 12, 1949. Cliff Mayer was elected chief (a position he held until early 1979, when he retired and was succeeded by Carl Reichwald); Gilbert Hemauer, assistant chief; and Ted Becker, secretary and treasurer. Becker resigned and Jerry Schumacher was named to the post.

Anyone who has had a brush with fire

knows the value of these well-trained men, who, without pay, call their experience, good judgment and dedication into play to fight fires any time of day or night.

No one has been burned or suffered serious injuries in the 31 years the men have been fighting fires as the Stockbridge Volunteer Fire Department.



Today's volunteers

Members of today's Stockbridge Community Fire Department are, from left, kneeling; Dan Hammen, Ted Sell and Joe Hoerth; center row: Cliff Mayer, Paul Bruckner, Lloyd Karls, Roman Hoerth, Marvin Gerhartz, Marv Vande Voort, Bob Reif and Carl Marose; and back: Peter Gerhartz, Michael Hemauer, Marcel Head and Carlos Reif.

In 1974, the department received a six-wheel-drive truck from the Civil Defense agency. The department installed a 2,300-gallon water tank on the truck for use at rural fires. In July, 1975, the town and village purchased a new, lemon-yellow pumper. It is capable of pumping 750 gallons per minute. The truck carries 1,000 feet of 2½-inch hose and 400 feet of 1½-inch hose and two additional air masks.

Besides the 1950 Chevrolet pumper, the six-by-six Army tanker with its 2,300-gallon tank and the lemon-yellow pumper, the force also has a 1955 Mack truck with a 1,000-gallon tank and a portable gasoline pump and a 1974 van for rescue runs and equipment storage.

More than 4,500 gallons of water are loaded for each fire. The village and town do not have municipal water systems (including hydrants) to tap in case of fire. Today's source of water is a submerged 10,000-gallon tank which is supplied by a well at the new village and town fire station-community hall at Legion-Firemen Park. The old cistern at the former village hall-fire house is retained for emergency use.

The volunteer firemen are community minded. They have helped build the high school athletic field and helped install the public address system in the high school. Through annual fund-raising events, they are able to add to their equipment.

In 1975, 21 members received first aid certificates.

The names of the men who have fought their neighbors' fires throughout Stockbridge's history were not recorded. But Stockbridge salutes its present volunteer force, and thereby honors all who preceded them in their service to their fellowmen:

Ben Burg	Ray Lisowe
Don Burg	Cliff Mayer
Paul Bruckner	Ron Muellenbach
Bill Diederick	Maurice Olson
Gene Funk	Sam Penning
Delmar Gerhartz	Clarence Propson
Marvin Gerhartz	Carl Reichwald
Dan Hammen	Carlos Reif
Marcel Head	Robert Reif
Dave Hemauer	Bob Schroeder
Art Hoerth	Charles Schumacher
Joe Hoerth	Clem Schumacher
Roman Hoerth	Richard Schumacher
Leonard Joas	Ted Sell
David Karls	Clarence Thiel
John Karls	Marvin Vande Voort
Lloyd Karls	Paul Wagner
Paul Karls	Bob Wilson

David Woelfel

Green Thumb Garden Club

An interest in plants — and curiosity about how to better care for them and what would best grow here — led Gladys Zophy and Inza Johnson to set about forming a garden club in the community.

They approached others who shared their interests. These discussions led to the organization of the Stockbridge Green Thumb Garden Club on Oct. 5, 1973.

Charter members were Mabel Hemauer, Elizabeth Fischer, Alta Gerhartz, Inza Johnson, Gladys Zophy and Muriel Gerner.

The first officers were Alta Gerhartz, president; Inza Johnson, vice president; and Muriel Gerner, secretary and treasurer.

The garden club has both social and informational meetings. Members have learned the proper use of fertilizers, control of noxious weeds, identification of edible and poisonous plants in the wild, cultivation of herb gardens and flower arranging. They also have learned how to use the corn husk for decoration and entered a prize winning float in the community's bicentennial parade on July 18, 1976.

They have visited Whitnall and Mitchell parks in Milwaukee and the Paine Arboretum in Oshkosh.

Garden club members take care of the planter at the high school. They selected the impatiens as the village bicentennial ornamental flower and watercress as the edible plant.

Research by club members has revealed

how early residents survived by gathering, picking and cultivating native and “imported” plants. Many of yesterday’s common plants are still used today. Some of the plants (and their fruits) common to generations of Stockbridge residents are:

Watercress — Even today, it grows profusely in area streams. Watercress will grow only in fresh water creeks and streams that have an underlying rock structure of limestone. Since the Niagara escarpment crops out in many places here, and area streams dissolve this stone, watercress is common here. It cannot be transplanted to areas of sand and granite streambeds. The leaves and stems of watercress, a white-flowered plant of the mustard family, are a bit nippy tasting, something like the radish. It is high in vitamin C.

The burning nettle — Early each spring, when the plant reaches about three to four inches in height, settlers would pick the burning nettle, boil it and serve it as spinach. In flavor, it resembles mustard greens. Since it is a bit strong, early inhabitants whipped it with boiled potatoes and wild onions, to which smoked meat was added.

Lambsquarter — It is gathered and cooked as spinach, but has a blander flavor.

Wild violet — The leaves are high in vitamin C and can be served as a tasty green. Cooked with onion and smoked meat, it made a delicious spinach. The flowers were picked and dried, put into little cloth bags and placed among the sheets as a sachet. Those sheets, incidentally, probably were sewn-together flour bags.

Common cowslip — Its greens were used to make a delicious salad in the spring.

Dandelion — The seed was imported from England, where the plant was cultivated for salad greens. But the plant spread rapidly, weed-like, here to reach its present status. Dandelions once were carefully mulched with leaves or straw each spring. This bleached the leaves, making them suitable for a salad resembling quite closely the flavor of cultivated endive. The tougher leaves were cooked as a spinach. The flowers were picked and used to make wine.

Root of the cattail — It was dug up and served as a bamboo shoot.

Stem of the burdock — Skinned, boiled, dipped in egg and crumbs and fried, it was served with a taste much like asparagus.

Berries and other wild fruits — Wild blackberries, raspberries, strawberries, chokecherries, wild plums and wild grapes were the source of jellies, jams, preserves and wines.

Wild hops — These were added somehow to yeast to make bread.

Basswood blossoms — These were picked and dried and boiled to make a tea, often mixed with wild honey.

Wild rose hips — The fleshy, bright-colored fruit of the rose was picked, dried and boiled in water to make a tea. The flower of the wild rose also was gathered, dried and placed among the bedding as a sachet. The petals often were mixed into lard during soap-making to give the soap a fragrance.

Maple syrup and sugar — The white man learned from the Indian how to tap the

maples for sap, boil it down and make a syrup. Johnny Cake and maple sugar was a favorite among the early settlers.

Nuts — Hazelnuts, hickory nuts, butternuts and black walnuts were gathered, cracked, shelled and used in desserts. Butternut and black walnut husks were dried and boiled to make dyes. Pigs were fed acorns. Walnuts were gilded and used as Christmas decorations.

Kentucky coffee tree — A charming, but historically inaccurate, legend that many area residents have grown up with revolves around the coffee tree that grows in goodly numbers along the lakeshore, particularly in Calumet County Park.

According to the legend, slaves from the Louisiana area and elsewhere along the Mississippi Delta fled northward along the Underground Railroad. They traveled by way of the Mississippi, then caught the Wisconsin River, portaged, came down the Fox and across Lake Winnebago to the Stockbridge settlement and what are today Calumet County and High Cliff State parks. It was here, the legend states, that they planted the Kentucky coffee tree — probably quite by accident — as they rested on their way north. Seeds likely dropped from their kitbags as they prepared a hasty meal on the lakeshore.

The legend lost its magic, though, when former Calumet County Park Forester Jeff Christie checked on the range of the tree . . . and found that Wisconsin is a part of its habitat. His reference — “Know Your Woods” by Albert Constantine Jr. — says: “Kentucky coffee trees grow in western New York and as far west as South Dakota and Oklahoma and southward to Tennessee. The

roasted seeds of this tree were long used by early settlers of the country as a substitute for coffee, which explains the name.”

Wild chicory — Its pretty blue flowers dot roadsides, fields and some lawns today, but in “pioneer” times in this region and elsewhere in the country, chicory — or, more precisely, its root — was roasted and ground for mixing with coffee or for use as a coffee substitute. The leaves were used for salad.

Apples — The early settler planted apple trees. Old orchards, marked today by a few gnarled, broken trees, date from those early years. Apples kept both the settlers and their livestock fed. The fruit wintered well — much to the delight of early homemakers, who made pies, cakes, kuchens, sauces and butter from the apple.

Vegetables — Some of the root vegetables — carrots and beets, for example —harvested in the fall were saved and planted again the next spring. The second planting produced the seed. Lettuce, radish and many other vegetables were allowed to go to seed in the fall. Those seeds were saved for the following year’s garden.

Innocents Motorcycle Club

Annual contributions of funds to the cerebral palsy telethon and blood to the blood bank set the Innocents Motorcycle Club apart from the rough-and-tumble image of similar organizations.

The club was formed in January, 1975. Membership has grown from approximately 10 “founders” to 25 bikers from all over Calumet County.

Only a few years ago, there was just a handful of bikers in the area. Every weekend, they would get together to go riding. As time passed, the interest in motorcycling grew. But with the increase in the number of cyclists, it became harder to get together for an organized weekend outing. Late in 1974, a few of the steady riders contacted all the area motorcyclists to get their opinions about forming a club to better organize rides. Most of the area bikers welcomed the idea.

If a club was to be organized, they agreed, it should have its own name and insignia.

After the club patches were made, four people were elected as organizers to help the club through its first year until people could be elected for specific offices. A code of rules was written for the club to follow on the road and in public.

The club is an affiliate of the Wisconsin Better Bikers Association. The WBBA is an organization of many of the bike clubs in the state. It has a good reputation in representing bikers on legal matters.

Besides the cerebral palsy and blood bank donations, the Innocents also have lent financial support to the Concerned Bikers of Wisconsin to help fight some of the motorcycle laws riders do not think are fair and which they see as infringements on individual rights. The Concerned Bikers was founded to unite all state motorcyclists to better the conditions under which they ride.

The Innocents also have sponsored dances and parties to raise funds for the club. In the future, the money will be used to purchase items necessary for long and safe weekend rides.

At first glance, the members of the Innocents Motorcycle Club might appear to most people to be wild and purely fun-loving. But when the time arises, they show their serious side — as proven when a fellow rider was critically injured. Offers of assistance poured in to help out on the family's farm.

New Hope Center, Inc.

Residents of the Town and Village of Stockbridge have been involved with the New Hope Center, Inc., 443 Manhattan St., Chilton, as clients, employees, volunteers and benefactors.

The center for the developmentally disabled of Calumet County and vicinity was organized in 1965 when a group of concerned citizens founded a day-care center for the mentally handicapped and developmentally disabled.

Classes met for a time at the former Toth Nursing Home at Chilton and then moved to St. Charles Parish in Charles-town. Today, programs for all ages are conducted at the \$150,000 center which opened in 1971 in Chilton. Money for the construction project was generated in a countywide fund drive.

The staff operates:

- * The preschool program (infant and child development and stimulation) to prepare youngsters for a program in the school system.
- * The adult development and stimulation program to teach young adults everyday living skills and self-help skills.
- * The work activity program to prepare clients to enter the employment world as self-supporting adults.

Brickyard Fishing Club

The need for better roads in their favorite fishing area on frozen Lake Winnebago 20 years ago prompted a few fishermen to buy an old truck, borrow a plow and “bridges” and put roads out onto the lake at Calumet County Park and Rockland Beach. They marked safe routes with an avenue of Christmas trees.

This worked out so well that in January, 1960, these fishermen organized the Brickyard Fishing Club with 10 charter members. The roads on the ice start at the old brickyard area at Calumet County Park.

To raise funds to carry on their work, members planned a picnic — which turned into an annual event for 11 years. They also sponsored dances.

Club members purchased a parcel of land near the Rockland Beach entrance in 1973 and reassembled on the site a Quonset hut which they had purchased near the Wisconsin-Illinois border. The building houses the new truck and other equipment and is used for club meetings.

Many friends and business people donated time and prizes for picnics and dances. Many sold tickets to help the cause. For their efforts, the club stages “thank you” parties and fryouts.

The club’s jamborees on the ice have drawn snowmobilers and many others from points as distant as 50 miles.

Members are not paid for their services. Their purpose is to maintain — as best as possible — safe roads for fishermen. When cracks form in the ice, members chisel away at the weakened ice until they hit firm ice and span the crack with a

“bridge.” The line of Christmas trees marks a safe trip home.

Cars that break down or become stuck on the ice are brought back to shore.

The Brickyard Fishing Club has assisted many times in rescue operations when a neighboring club needed help.

Quinney Fishing Club

Twenty fishermen who paid \$5 each in membership dues in December, 1955, got the Quinney Fishing Club off to a rousing start. And the organization has been going strong ever since — blazing trails off Quinney Road onto icy Lake Winnebago, plowing those roads out, hauling bridges into place over treacherous cracks in the ice, rescuing stranded fishermen, and having a good time all the while.

Marvin Ecker was the club’s first president and the late Oscar Steffen was the first secretary-treasurer.

That first \$100 in club members’ dues went toward the purchase of a used truck and a used snowplow. Grateful fishermen made donations to the club’s kitty to help defray expenses. Members also solicited funds while plowing the roads and marking “safe passage” with Christmas trees stuck into the snow along the roadside. A cluster of trees, however, denotes a danger spot in the road and warns travelers to exercise caution.

In 1960, the club stopped soliciting funds on the lake and started selling buttons at its two “headquarters” — what have come to be known as the Hiawatha Bar in Quinney and Chuck’s Tap at the end of Quinney Road.



Horsepower to the rescue

The late winter sun sometimes wreaks havoc on Lake Winnebago's ice before fishermen can remove their shanties. The ice may be too thin or honeycombed to support the weight of a car or truck by the time the March deadline for shanty removal rolls around. So horses may be called on to pull the shanties off the lake while cars and trucks wait along the shoreline.

Today, the initial membership fee is \$25, followed by annual dues of \$5. The club's 100-plus members flock to Quinney every winter from throughout the state. A dinner at Christmas time marks the beginning of the fishing season. Monthly meetings also are conducted.

The working crew consists generally of locals — who “plant” the Christmas trees, plow the roads and help free fishermen who stray from the roadways and find themselves snowbound. Chuck Lisowe and Bill Beyer do most of the plowing.

Roads from Brothertown and Stockbridge Harbor connect with the Quinney club's road on the ice — and when lake conditions are safe, the roads of the Quinney Fishing Club and the Otter Street Fishing Club of Oshkosh meet near the middle of Lake Winnebago.

Fishermen venture out onto the ice on foot and via snowmobile, car and truck — in all kinds of weather.

The club's equipment today includes two

trucks, two snowplows and six sets of bridges, ranging from 6-28 feet long. The bridges are custom made by a local welding shop.

Information as to where the fish are biting and the condition of the ice can be obtained at Chuck's. Fishermen may have to tarry awhile as Ecker recounts an event from one recent season:

“One big, Big, BIG monster sturgeon went through the hole in my shanty so fast I couldn't get my spear ready in time to aim at him.

“It was a good thing I didn't throw my spear because, lo and behold, I saw Chuck flying through at the end of the rope, dragging along behind the monster he had speared in the shanty next door.”

Calumet Sno-riders, Inc.

The Stockbridge chapter is one of the most active of five units in the Calumet Sno-riders, Inc.

The local chapter covers an area along Lake Winnebago from Brothertown to Sherwood. Its directors have included John Karls, Mike Hemauer, Gilbert Ortlieb, Don Ziegelbauer and Diana Reichwald.

The county snowmobile club was formed in the early 1960s by a group of citizens whose main interest was the promotion of good, safe snowmobiling. The organization grew to include six chapters — Stockbridge, Chilton, Hilbert, Potter, Sherwood and New Holstein. The latter unit has since formed its own club.

Calumet Sno-riders, Inc., promotes trail rides, an annual ride to benefit a county charity, chapter ride-ins, a fall picnic and a spring dance. There are activities for all ages — and new members are welcome.

Stockbridge Lions Club

Under the sponsorship of the Sherwood unit, the Stockbridge Lions Club was formed in April, 1974. Officially, 28 charter members joined on May 1, 1974.

The board of directors met for the first time on May 16, 1974, with 12 members present. The first president was Dean Anderson.

The Lions Club motto is "We serve." Mindful of this motto, the local club organizes community resources to provide emergency assistance in times of serious fires.

The club sponsors the grade school basketball games. One of its members, Richard Bunnell, has served as coach. The local club also sponsors the annual Halloween party for young children.

The Lions annually observe World

Service Day with a local project. The club also has sponsored a softball tournament for men older than 30.

Funds for the club are raised through dues. It also has staged fund-raising events, including a donkey baseball game against the Sherwood Lions.

Stockbridge Youth Baseball

Way back when, if youths found themselves short of cash, they could always pool their limited resources for a bat and a ball if the sandlot team needed some new equipment.

Today's financial picture has improved, and the dedication to get out there and play ball has not diminished from the old days.

In the Stockbridge area, the baseball diamond represented a melting pot. It mixed ethnic groups. "Dat" and "Der" mixed easily with "That" and "There," especially when it came to catching the fly ball or making the home run. The youths enjoyed victory together and stood by one another in defeat.

Champs of 1973

Stockbridge Little League champions of 1973 were, from left, first row: Dave Puetz, John Van Oss, Dave Goesser and Joe Wagner; second row: Chris Leitner, Bob Levknecht, Greg Engel, Dave Van Oss, Eddie Meyers and Dave Eldred; third row: Dean Kloehn, David Hostettler, David Head, Bob Holzer, Jerry Van De Hey and Jeff Schumacher; and top row: Coach Bob Pontow, Kurt Milhaupt, Mike Mayer and John Perizzo.



Minutes were not kept of the older teams, and records were not always available, but coaches remembered through the years were Joe Moyer, Marvin (Dunk) Westenberger and Herman Hemauer. There were many more.

* * *

In the spring of 1964, Little League baseball was organized in Stockbridge under the direction of Bob Pontow and Fred Spaeth. Under the sponsorship of the chamber of commerce, Pontow coached the Little League and Spaeth coached the Babe Ruth team. Pontow coached the Little League for 10 years, leading to an outstanding record of nine league championship teams and a total won-loss record of 160-15.

In Pontow's last year of coaching (1973), the team compiled a 17-1 record and went on to win the Hilbert Little League Invitational Tournament with players John Van Oss, Dave Goeser, Dave Puetz (most valuable), John Perrizo, Jeff Schumacher and Kurt Milhaupt leading the team to victory.

In 1974, Lyle Levknecht took over coaching duties from Pontow and compiled a two-year record of 38 wins and 8 losses, and went on to win the 1975 Hilbert Little League Invitational Tournament.

Outstanding players for the team were Chris Leitner (most valuable in the tournament), Bob Levknecht, Joe Young, Eddie Meyers, Larry Schueller, Dan Van Oss, Dave Eldred, Dean Schroeder and Eric Staeger. Cheerleader Gloria Kisser cheered the team to victory.

In 1975, the Little League was sponsored by the newly organized Stockbridge Lions Club. That group also sponsored

the summer softball recreation program for girls and boys, ages 8-13. Levknecht was coach for the six softball teams. Approximately 90 children participated in the program.

The Little League started its 1976 season with many 9- and 10-year-old boys on the team. The record for the season was six wins and nine losses. The team finished in fourth place in the league. Some of the boys on the roster were Ken Nushart, Dean Joas, Bob Woelfel, Dan and Eugene Van Oss, John Parsons, Scott Rausch, Dave Levknecht, John Hammen, Jeff Daun, Troy Bauer, Dan Moehn and Steve Schueller. Dave Levknecht was named most valuable player.

In 1970, Lyle Levknecht and Wayne Meyer took over Spaeth's coaching duties with the Babe Ruth team and compiled a record of 53 wins and 10 losses in three years. In 1973, Dan Hammen took over coaching duties. He was followed in 1974 by Scott Anntenau and Joe Meyer.

The Stockbridge Babe Ruth League started the 1976 season with a gang of boys ready to take on Kimberly, Kaukauna, Brillion, Little Chute, Freedom, Hilbert, Sherwood, Wrightstown and Hollandtown. The record for the year was 10-7, and Stockbridge placed third in the league.

Grade School Basketball

Elementary school boys in grades 5-8 compete in the Eastern Wisconsin Grade School Basketball Conference.

The conference consists of teams from Brillion, Kiel, New Holstein, Sherwood and Stockbridge. The action is high spirited and backed by cheering fans.



"Go, team, go!"

Mrs. Veronica Bushman Gruber presents a cake to a winning team in the old Legion Hall. Standing from left are: Coach Marvin Westenerberger, Robert Westenerberger, Donald Burg, Jerry Wolf, David Elmergreen (hidden), Norbert Wilson, Donald Hemauer (partially hidden), David Hemauer, Charles Gerhartz and Charles Schumacher (both partially hidden) and John Knauf.

At midseason, a tournament is conducted by a member school for all teams in the conference and other non-conference schools.

William D. Hostettler American Legion Post No. 128

World War I veterans from the Town and Village of Stockbridge met on Aug. 19, 1919, at the Grand Army of the Republic Hall in the village to organize an American War Veterans Post.

The new unit was organized under the name of the William D. Hostettler G.A.R. Post.

Sgt. William D. Hostettler was born in 1895 in the Town of Stockbridge. He died of the flu in November, 1917, in Waco, Texas, while serving in Company C, 127th Infantry, 32nd Division of the U.S. Army.

On Sept. 24, 1919, the group disbanded under the old name. It reorganized on Oct. 11, 1919, as the William D. Hostettler Post of the American Legion.

Charter members were: Robert E. Doern, Edward Price, William Janty,

Frank Steffens, Anthony J. Chirofisi, John Birk, Arthur Westenerberger, Harrison J. Denslow, Ralph Moore, Rexford F. Hicks, Ellis Johnson, Hugh W. Fowler, Walter J. Goggins, Joseph See and Harold J. Westenerberger.

The first officers were: Doern, commander; Moore, vice commander; Price, adjutant; Janty, treasurer; Martin Murphy, historian; Steffens, sergeant-at-arms; and Earl Martin, chaplain.

There were no posts in Brothertown and Sherwood, so some veterans from those towns joined the Stockbridge unit.

The minutes indicate that the new post was both socially and civic minded. On Oct. 22, 1919, the Legionnaires decided to have their first banquet. Many dances and annual banquets followed.

The post lent \$75 to the Stockbridge basketball team on Nov. 2, 1920.

The unit approved a motion on March 22, 1921, to purchase markers for the graves of veterans for Memorial Day.

On July 9, 1931, the post purchased land from Philip Schweitzer. Parcels of that land later were sold to Dr. John Knauf and John Birk. Two years later, the Legion purchased the Modern Woodmen of America Hall, which came to be known as the Legion Hall.

The William D. Hostettler Post dedicated a memorial to the veterans of World War I on May 30, 1933, at the junction of County Trunk F and State 55. A plaque on the boulder reads: "In Memory of the Soldiers and Sailors of The World War — 1917-1918 — Dedicated by the Wm. D. Hostettler Post No. 128, Stockbridge, Wisconsin."



In the Army now

The first group to leave the Village and Town of Stockbridge for duty in World War I was comprised of the following, pictured above, from left: Frank Steffens, Harold Birkenmeier, William Hostettler, Ed Price, Paddy Price, Lawrence Birk, Charley Head, Ralph Hawley, Harrison Denslow, Ralph Moore, Harry Ricker, Gust Doxtator, John Birk and Walter Broker. These men had volunteered shortly after war was declared (April 6, 1917) for the National Guard. They were called out on July 15, 1917, and gathered in Stockbridge, at the "Four Corners," for the trip to the Calumet County Fairgrounds at Chilton. They trained there, at what they called Camp Hobart, with wooden guns. They were joined by men from other parts of the county and left in September for Camp Douglas.

American Legion Auxiliary

The Auxiliary to the William D. Hostettler Post was organized on July 9, 1928, at the Modern Woodmen of America Hall. Fourteen women were charter members.

The group is dedicated to fostering and perpetuating Americanism; inculcating a sense of obligation to the community, state and nation; promoting peace and good will; and safeguarding the principles of justice, freedom and democracy, according to its constitution.

Members are involved in child welfare, rehabilitation of veterans, community

service, Poppy Day, Poppy Poster competition, Memorial Day and Armistice Day.

The unit sends a high school junior girl to Badger State each year to help her learn about government. It also provides a scholarship.

Members donate money and craft work, knitted articles and other items to the five veterans hospitals in the state. They also support local Civil Defense projects. The Christmas Cheer Committee remembers all shut-ins in the area with gifts during the holidays.



"Here, have some pasteurized milk."

"What's that?" inquired the farm youngster.

"Milk from cows milked in the pasture. You've got 'barnerized' milk because yours are milked in a barn."

Appendices

The Military

The names for the following lists of servicemen were supplied voluntarily by American Legion and Auxiliary groups in the area. The files in the Calumet County Veterans Service Office are confidential.

Members of the Armed Forces

Buried in the Indian Cemetery Town of Stockbridge

Denslow, Harrison	Metoxen, Peter
Jourdan, Luke	Metoxen, Simon
Menner, John	Moore, Jacob
Metoxen, Daniel	Quinney, Austin
Metoxen, John	

Buried in Quinney Cemetery

Abrams, Alex	Stanton, Cate S.
Charles, M.V.	Stanton, Cleo
Elyred, Wilson	Tousey, Dan
Murray, Charles V.	Tousey, Henry
Pendleton, John	Tousey, Hiram
Simons, Red	

Buried in St. Mary Catholic Cemetery

Arens, John	Hostettler, William D.
Barrett, Donald	Janty, William
Behnke, Donald	Joel, Thomas
Birk, John	Kiefer, Nick
Birkenmeier, Harold	Leach, Thomas John
Bowe, Norman	Lisowe, Norbert
Campbell, Robert	McGarvey, John
Charbnau, Harold	McHugh, Leonard
Comerford, Paul	Martin, Earl
Diedrich, Frank	O'Toole, Thomas
Dorn, August	Parsons, William
Eldred, Russell	Petrie, Leo
Funk, James	Planz, John
Gember, Robert	Portman, Joseph
Gerhartz, Frank	Portman, Louis
Gerhartz, Leo	Propson, Bernard
Goggins, Walter	Propson, Edward
Head, Clayton	Price, Christopher
Heimbach, Jacob	Price, Patrick
Hemauer, Henry	Price, Patrick
Hemauer, James	Puetz, Henry
Hemauer, Miles	Reader, George
Higgins, Peter	Ricker, William

St. Mary Catholic Cemetery Continued

Schomisch, Martin	Van Hoorn, William
Schroven, John	Walsh, Richard
Schumacher, Frank	Welch, Gene
Stumpenhorst, Wallace	Westenberger, Harry
Thielman, Norbert	Winkler, Louis
	Woods, William

Buried in Pingel Cemetery

Gaphner, Alvin	Wischman, Christoff
Hahnimann, Tregott	Wischmann, Heinrich
Pingel, Jacob	

Buried in Lakeside Cemetery Town of Stockbridge

Allen, George	Johnson, George A.
Bennett, George R.	Johnson, Nathaniel
Bourns, Franklin	Mann, John
Brewer, Harvey	Myrick, Lewis
Denslow, John B.	Parsons, William P.
Drake, Phineas A.	Smith, Ozias C.
Eastman, Charles	Thurston, Daniel
Eastman, Leander W.	Welch, Horace
Foster, W.W.	Welch, Syreanous
Greeley, James H.	White, D.M.
Hamlin, Edwin	Wilson, William D.

Veterans of the War of 1812

Jenkins, Luther	Norris, Samuel
Maltby, Ezrab	Scott, Ephraim

Veteran of the Spanish-American War

Hawley, Oscar

Veterans of World War I

Stockbridge residents, or those who lived here after the war, who enlisted or were conscripted into the service:

Birk, John	Diedrich, Frank
Birk, Lawrence	Doern, Dr. Robert
Birkenmeier, Harold	Doxtator, Gus
Blob, Joseph	Doxtator, John
Broehm, Harry	Gerhartz, Frank
Burg, Darwin	Gerhartz, Leo
Burg, Robert	Gerner, Hugh
Broeker, Walter	Grandy, Harry
Denslow, Harrison	Groeschel, Joseph

World War I Continued

Halfman, Phil	Price, Paddy
Hawley, Ralph	Puetz, Henry
Head, Charley	Reif, Walter
Head, Clayton	Ricker, Harry
Heimermann, John	Roths, Nick
Holzer, John	Schaefer, George
*Hostettler, William	Schaefer, Peter
Janty, William	*Schumacher, Frank
Joas, Herman	Schwarz, Leonard
Keuler, Art	Smith, John
Krebsbach, William	Steffens, Frank
Ludwig, Otto	Steffens, Henry
Ludwig, William	Stroshine, Al
Maltby, Fred	Thielman, Norbert
*McHugh, Tom	Totzke, Richard
McLaughlin, Dr. William	Walters, Fred
Moore, Ralph	Westenberger, Art
Ortlieb, Frank	Westenberger, Harry
Parsons, Lyman	Wittemann, Peter
Petrie, Leo	Yaeger, Ray
Polster, Louis	*Died in service
Price, Edward	

Veterans of World War II

Stockbridge residents, or those who lived here after the war, who enlisted or were conscripted into the service:

Arens, John	Durn, Andrew
Birk, Charles	Durn, Joe
Birk, Leonard	Eldred, Gordon
Boutelle, Everett	Eldred, Newton
Bowe, Donald	Eldred, Russell
Bowe, Howard	*Engel, Claude
Burg, Robert Jr.	Engel, Donald
Culkin, George	Flatley, Bernard
Campbell, Gene	Flatley,
Campbell, Jerome	the Rev. Eugene
Campbell, John	Flatley, James
Campbell, Robert	Flatley, John
Christie, Justin	Franzen, Norman
Coffeen, Robert	Gerner, Hugh Jr.
Comerford, Paul	Giebel, Sylvester
Cordy, Francis	Gillis, Art
Custer, Emil	Goeser, Paul
Daun, Edgar	Goeser, William
Dauson, Edward	Goggins, George
Dauson, John	Grenzer, Ambrose
DeLaHunt, Duane	Groeschel, Herbert
DeLaHunt, Russell	Grothe, Vivian
Denslow, Donald	Haag, G.J.
Diedrich, Francis	Hawley, Donald
Diedrich, Lawrence	Hawley, Eugene
Diedrich, Robert	Head, Dan
Dorn, Ralph	Heimbach, Jacob
Dorn, Roland	*Heller, Robert

World War II Continued

Hemauer, Carl	Propson, Ted
Hemauer, Clarence	Ruffing, Ray
Hemauer, Henry	Schaefer, Clem
Hemauer, Jerome	Schaefer, Roy
*Hemauer, Miles	Schepanski, Joe
Hermann, John	Schneider, Herb
Hoelzel, Alvin	Scholz, Joseph
Hoelzel, Arthur A.	Schroven, Carl
Hoerth, Verna	Schroven, Clarence
Holzer, Eugene	Schumacher, Alvin
Holzer, Frank	Schumacher, Clem
Hostettler, Calvin	Schumacher, Maurus
Hostettler, Carl	Schwab, Kenneth
Hostettler, Rob	Schwarz, Leonard
Jacobs, Lester	Schweitzer, Ernest C.
Jacobs, Steve	Schwobe, Glenroy
Kees, Leonard	Schwobe, Leroy
Kees, Richard	Schwobe, Vernon
Kulow, Oceola	See, Victor
Lefeber, Robert	Stenz, Bernard
Lefeber, Walter	Stumpenhorst, Wallace
Liebszeit, Merlin	Thill, Paul
Lisowe, Norbert	Totzke, Norbert
Lloyd, Gerald	Van de Hei, Harold
Loewe, Kenneth	Van Hoon, William
Ludwig, Gerald	Vanden Boom, Charles
MacPhetridge, Frank	Vanden Boom, Frank
Maltby, Fred	Vanden Boom, Louis
Manderscheid, Arlin H.	Vanden Boom, William
McGarvey, John	Volp, Richard
McHugh, Leonard	Waterstreet, Leroy
Moyer, Byron	Weber, August
Mueller, Cyril	Welch, Charles
Mueller, Felix	*Welch, Eugene
Mueller, Joseph	Welch, Harland
Nadler, Erwin	Welch, Horace
*Nennig, Michael	Welch, Kenneth
Neuber, Earl	Welch, Paul
Neuber, Sylvester	Westenberger, Walter
O'Donnell, Earl	*Wilson, John
O'Donnell, Neil	Wilson, William
O'Toole, Vernon	Winkel, Cyril
Ortlieb, Donald	Winkler, Charles
Ortlieb, Ernest	Winkler, Ray
Overgard, Ted	Wolf, Alex Jr.
Penning, Sylvester	Wood, Earl
Petrie, Francis	Woods, Clifford
Pilling, Hazel	Woods, William
Polster, De Lyle	Zahringer, Arthur
Polster, Gordon	Zahringer, Sylvester
Portman, Carl	Zitzelsberger, Leo
Portman, Joe	Zitzelsberger, Louis
Portman, Louis	Zitzelsberger, Norbert
Portman, Paul	*Died in service

Veterans of Military Service 1947-75

Stockbridge residents, or those who lived here after serving their country, who enlisted or were conscripted:

Alger, John	Head, Robert
Allen, Robert	Heimbach, Mark
Allen, Russell	Heller, David
Bauer, Roger	Heller, Harold
Blatz, Ralph	Hemauer, Charles
Bloedorn, Gerry	Hemauer, David
Bodinger, Gary	Hemauer, Dennis
Bowe, Dennis	Hemauer, James
Bowe, Norman	Hemauer, Thomas
Brantmeier, James	Hoerth, Raymond
Bunnell, Clayton	Holt, Evan
Bunnell, Daryl	Hostettler, Kay
Burg, Ben	Hostettler, Mike
Burg, Mark	House, Karen
Burg, Robert	Joas, George
Bushman, Ronald	Joas, Herman
Campbell, Jerome J.	Joas, Raymond
Campbell, Patrick	Keuler, William
Christie, Jeff	Knauf, John
Comerford, Jack	Lefebber, James
Comerford, Tom	Lefebber, Marvin
Cooper, Donna Wettstein	Levknecht, Art
Cordy, Leon	Levknecht, Lyle
Custer, Steve	Lisowe, Charles
Daun, Gary	Lisowe, Raymond
Ecker, Fred	Loewe, Daniel
Ecker, Martin	Ludwig, Francis
Ecker, Paul	Ludwig, Marvin
Ecker, Robert	Ludwig, Norbert
Eldred, Franklin	Ludwig, Paul
Elmergreen, James	Lueloff, Gregory
Flannigain, Jerry	Marose, Jerry
Funk, Richard	Mayer, Gerald
Gebhart, Rosalie	Mayer, Robert
Gerhartz, Charles	McCoy, James
Gerhartz, Eddie	McLernon, Don
Gerhartz, James	Meyer, Donald
Gerhartz, John	Meyer, Ted
Gerhartz, Roland	Mischler, Ervin
Giddens, Diane Propson	Moehn, Arthur
Goeser, James	Moehn, George
Goeser, Virginia	Moehn, Harold
Goggins, Hugh	Moon, Jerry
Grenzer, Michael	Mueller, Jerome
Grimm, Gary	Neitzer, Robert
Grogan, Robert	Nennig, Marvin
Grothe, Robert	Neuber, Alfred
Hammen, Dan	Neuber, David
Harsch, Russell	Neuber, Jerome
Hawley, Donald	Neuber, Ralph

Veterans 1947-75 Continued

*Parsons, Darrell	Schommer, David
Parsons, James	Schommer, Francis
Parsons, Richard	Schultz, Joseph
Parsons, Robert	Schumacher, Charles
Parsons, Roger	Schumacher, Lee
Parsons, William	Schumacher, Michael
Patenaude, Tom	Schumacher, Richard
Penning, Richard	Seckel, Martin
Petrie, James	Steffen, Gerald
Pilling, David	Steffen, Wayne
Portman, Andrew	Steinmetz, Gail
Powers, Jay	Steinmetz, Gary
Price, Frank Jr.	Stilp, Tom
Price, John	Thiel, Charles
Price, Kenneth	Totzke, Eldred
Price, Larry	Totzke, Reuben
Price, Michael	Van de Hei, Harold
Price, Patricia	Vanden Boom, David
Propson, Alvin	Wagner, John
*Propson, Bernard	Walker, Billy
Propson, Edward	Walker, Tom
Propson, Kenneth	Wenig, Francis
Propson, Michael	Wenig, Gregor
Propson, Norman	Westenberger, Charles
Puetz, Edward	Westenberger, Phillip
Reif, Carlos Jr.	Westenberger, Randy
Rieder, Donald	Wettstein, Lloyd
Rieder, Kenneth	Wickersheim, Gary
Ruffing, Bernard	*Willems, John
Ruffing, Charles	Willems, Lester
Schaefer, Dennis	Wilson, Norbert
Schaefer, Harvey	Wilson, Robert
Schaefer, James	Wolf, Earl
Schaefer, Paul	Wolf, Jerry
Schley, Norman	Wood, Neil
Schley, Reuben	Zahringer, Richard
Schmitt, Wayne	Zitzelsberger, Gilbert
Schmitting, Russell	Zitzelsberger, Lester
Schneider, Richard	Zitzelsberger, Robert
Schnur, Gordon	*Died in service
Schoen, Tom	

U.S. Army Reserve

Breckheimer, Donald	Patenaude, Tom
Bushman, Ronald	Propson, Fred
Comerford, Tom	Ruffing, Bernard
Custer, Emil	Schaefer, James
Daun, Richard	Schumacher, Charles
Demler, Richard	Wagner, John
Ecker, Le Roy	Wagner, Mark
Joas, Ronald	Wagner, Paul
Parsons, James	

**Roster of Stockbridge Area Volunteers
Civil War
(War of Rebellion – 1861-1865)**

*Acker, Perry W.	Johnson, Nathional H.
*Adams, Daniel	Kilbourn, Rufus
Bartlett, Charles	Krebsner, Hy
Bennett, Frank	Lawrence, Horace
*Bennett, George	Ledden, James
Brener, Harvey	Lee, Frank
*Brewster, Charles L.	Lewis, Jackson
*Chicks, Andrew J.	Lightbody, George
Coe, George D.	Lincoln, Osborne
Cone, Lorenzo D.	Lindaur, Fred
Cook, Jacob	Lorenz, Jos.
Cook, James	Ludwig, John
*Cook, Wm.	Mann, John
Coon, Charles	Metoxin, Peter
David, Hy	Meyer, Michael
David, John	*Miller, Hy
Davis, Alonzo	Morton, Nelson
Davis, Jos.	Myrich, Lewis
Dick, Charles W.	*McAllister, Joseph
Dick, Lucius C.	Needham, Randolph J.
Dodge, Sherman	*Newton, Ebenezer
Drake, Isaac P.	Norris, Oscar
Drake, Phineas	Norris, Oscar R.
Ducher, Edward	*Otis, Solomon
Duelley, Jos.	Parsons, Wm. P.
*Dunlap, Andrew	Passenger, John
*Fidler, Jefferson	*Plumb, Albert A.
Fiedler, John	Puffer, Frederick
*Flood, John	Pye, Abraham
Frenzel, Charles	*Reader, Wm.
*Gleason, Henry O.	Ritzke, Franz
Gleason, Ransom B.	Sandford, George G.
Goodell, Richard N.	*Saunders, Hy
Groat, Eber J.	Saunders, Kendall P.
Groat, Urial	Schmeyser, Ray
Halsted, Wisner	Schmidt, George
*Halsted, Luther	Schroeder, Henry
*Hart, James A.	Schumacher, Peter
*Harvey, Benj.	Seydel, Wm.
Haskins, Isaiah S.	Shaver, George P
Hense, Traugott	Smith, Hanuth
Hickens, George	Smith, Hendrich
*Hitchcock, Jos.	*Sweet, John
*Hitchcock, M.	Thompson, Daniel
Hoffman, John R.	Thompson, Dempster
*Holt, Elias	Thompson, John A.
Holt, Joseph N.	*Thompson, John W.
Holt, Warren	*Thurston, Daniel
Howe, George	Timmerman, Alfred
Jackson, Robert	Tousey, Daniel
Johnson, George A.	Tousey, Hy

Civil War Volunteers Continued

Udell, Wm.	*Wheelock, Thomas
Weisberg, John	Winkler, Franz
Weisbrig, Franz	Winter, Thomas
Welch, Erastus	*Woollett, Thomas
Welch, Erastus W.	Yeoman, Solomon
*Welch, Steven	Youmans, Richard
Welch, Synanious	Zeigen, F.
Wells, Isaac	*Died in service

Members of the Grand Army of the Republic

Aebischer, Samuel	Higgins, Peter
Ames, W.D.	Howey, J.A.
Baldock, J.H.	Hunter, Abram F.
Baldwin, George	Jacob, Christ
Bigford, Royal	Jenkins, Martin L.
Birkenmeyer, Jos.	Johnson, J.M.
Bloom, Charles	Johnson, Oscar
Borber, Stephen	Keating, Patrick
Brewster, Joel	Kiefer, Nicholas
Brushel, S.	Knickerbocker, B.A.
Bulman, G.B.	Knoblock
Chapin, H.W.	LaPray, Sanford
Cogsgrove, Jos.	Leach, John
Coyhis, Zach.	Levknett, Adam
Crawford, Lucius	Maltby, S.
Denny, Abram	Maxey, Henry
Denny, John	Merrill, John M.
Dick, David	Meyer, John
Dick, E.M.	Moore, Jacob
Dignin, Wm.	Morgan, Alfred
Dixon, John	Morran, John
Dudley, Henry O.	Mortin, G.F.
Duffy, Thomas	Murdock, Leander
Eastman, Leander	Murphey, John
Ebert, Napoleon	Murray, Charles
Eldridge, Henry	Muskat, Henry
Fowler, Henry	Myrick, Lewis
Fowler, James	Niles, Solomon
Fowler, Lyman	Nugent, Alfred
Fuller, B.L.	Otis, Isaac
Gabner, Michael	Pemberton, John
Gaff, E.R.	Pingel, Frederick
Gerhart, F.	Prentiss, George
Greeley, James H.	Price, Patrick
Haight, J.H.	Propson, Josiah
Hammer, A.H.	Reeder, George
Hammer, Hamilton	Rice, Bristol
Hart, Orville	Ricker, William
Hatch, Charles	Ripley, W.B.
Hawley, William	Roterson, Joel
Heller, J. Christian	Schomer, Elyah

Members of the GAR Continued

Scott, Henry K.	Utcheg, Albert
Sheldon, G.S.	Vogt, W.
Shelley, Elias	Wapple, L.H.
Skidmore, C.P.	Watom, Cook
Smith, Ozias C.	Wing, Ebenezer
Spang, Nicholas	Wooley, Alfred J.
Thurston, C.W.	

Charter Members of Grand Army of the Republic Post No. 40 Stockbridge, Wis. Chartered Oct. 6, 1882

Aebischer, Samuel	Howe, Geo. W.
Bigford, Royal O.	Hulsey, Alfred
Cook, W.H.	Hunter, Abram F.
Drake, Phineas C.	Johnson, Geo. A.
Dudley, H.O.	Merrill, John M.
Eastman, William	Myer, Michael
Ebert, Napoleon	Nugent, Alfred C.
Greeley, James H.	Pingel, Frederick
Heller, John Christian	Smith, Ozias C.
Holt, Warren	

Stockbridge Indians from Stockbridge, Mass., Who Served in the Revolutionary War

Auhheckhubinauhoot, Moses	Hikamon, Thomas
Aupaumut, Hendrick	Hukmuk, Cornelius
Chenequant, Joseph	Kaukewenuhnaut, Benjamin (King Ben)
Cuskus, John	Konkapot, Abraham
Esop, Isaac	Konkapot, Jacob

Stockbridge Indians Continued

Konkapot, John	Sausonkhok, Aaron
Metackmen, Benjamin	Sheakhakkawoh, Hendrick
Maunausut, Ebenezer	Shepauhweeuk, John
Melosse, Andrew	Squintoop, Samuel
Metocksin, Jehoiakim	Stockbridge, John
Minpaumut, Hendrick	Thougokheek, Moses
Mtoksen, John	Towsey, Benjamin
Nauaumptonky, Abram	Toupaupet, Peter
Naunaumptonky, Jehoiakim	Tusnuk, Jacob
Naunaupontk, Jacob	Uhhaunauwaumut, Solomon
Naunawneekaunuck, David	(King Solomon)
Nauneeukut, David	Ujesub, Joseph
Naunkauwut, Abram	Waumohhiwe, Andrew
Nexunaukhot, David	Waupeek, Isaac
Nimham, Daniel	Waunmaukee, Andrew
Nimham, Isaac	Waunmaukee, Timothy
Nimham, John	Waunaumpequemnaunt, Daniel
Notonksin, William	Wautaunkauwuh, Hendrick
Notonksin, William Jr.	Wauwauman, Daniel
Oasauwampummunk, John	Wenaupch, Isaac
Papponuck, Ebenezer	Wherippusek, Cornelius
Paupaumham, Cornelius	Wind, Thomas
Pautaunauket, Jub	Yoken, Jehoiakim
Pohtouwanpet, Jacob	Yoken, Timothy
Pye, Benjamin	
Quamhos, James	

National Guard

Ecker, Le Roy	Hemauer, Louis
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John W. Quinney

The following speech was delivered by John W. Quinney, principal chief of the Stockbridge Nation, on July 4, 1854, in Reidsville, N.Y.

Quinney frequently returned to New York and Washington, D.C., from his home in Stockbridge, Wis., to state his, and his tribe's, claims against the government over unfair treatment in land deals over the years.

This speech, before government officials on the anniversary of the independence of the United States, is "strongly marked by the peculiarities of Indian eloquence," according to the Albany Free-Holder of July 12, 1854. In his speech, the newspaper said, Quinney registered "a bold, stern and manly protest against the uniform and persistent injustice which has been meted out to the Indian race."

It is reprinted here as it appears in Volume IV of the "Collections of the State

Historical Society of Wisconsin," edited by Lyman Copeland Draper and published in 1906 in Madison by the society.

The writers of "The Stockbridge Story" include this speech in the appendices to provide an example of Chief Wan-naucon's eloquence and a firsthand report of the injustices inflicted upon the Stockbridge in their removals from their lands on the East Coast to Stockbridge, Wis.

* * * * *

It may appear to those whom I have the honor to address, a singular taste, for me, an Indian, to take an interest in the triumphal days of a people, who occupy by conquest, or have usurped the possession of the territories of my fathers, and have laid and carefully preserved, a train of terrible miseries, to end when my race shall have ceased to exist. But thanks to the fortunate circumstances of my life, I have been taught in the schools, and been able to read your histories and accounts of Europeans, yourselves and the Red Man; which instruct me, that while your rejoicings to-day are commemorative of the free birth of this giant nation, they simply convey to my mind, the recollection of a transfer of the miserable weakness and dependence of my race from one great power to another.

My friends, I am getting old, and have witnessed, for many years, your increase in wealth and power, while the steady consuming decline of my tribe, admonishes me, that their extinction is inevitable — they know it themselves, and the reflection teaches them humility and resignation, directing their attention to the existence of those happy hunting grounds which the Great Father has prepared for all his red children.

In this spirit, my friends (being invited to come here), as a Muh-he-con-new, and

now standing upon the soil which once was, and now ought to be, the property of this tribe, I have thought for once, and certainly the last time, I would shake you by the hand, and ask you to listen, for a little while, to what I have to say.

In the documentary papers of this state, and in the various histories of early events in the settlement of this part of the country by the whites, the many traditions of my tribe, which are as firmly believed as written annals by you, inform me that there are many errors. Without, however, intending to refer to, and correct those histories, I will give you what those traditions are.

About the year 1645, when King Ben (the last of the hereditary chiefs of the Muh-he-con-new Nation) was in his prime, a Grand Council was convened of the Muh-he-con-new tribe, for the purpose of conveying from the old to the young men, a knowledge of the past. Councils, for this object especially, had ever, at stated periods, been held. Here, for the space of two moons, the stores of memory were dispensed; corrections and comparisons made, and the results committed to faithful breasts, to be transmitted again to succeeding posterity.

Many years after, another, and the last, Council of this kind was held; and the traditions reduced to writing, by two of our young men, who had been taught to read and write, in the schools of the Rev. John Sargeant, of Stockbridge, Massachusetts. They were obtained, in some way, by a white man, for publication, who soon after dying, all trace of them became lost. The traditions of the tribe, however, have mainly been preserved; of which I give you substantially, the following.

A great people came from the North-West: crossed over the salt waters, and after long and weary pilgrimages (planting

many colonies on their track), took possession, and built their fires upon the Atlantic coast, extending from the Delaware on the south, to the Penobscot in the north. They became, in process of time, divided into different tribes and interests; all, however, speaking one common dialect. The great confederacy, comprising Delaware, Munsee, Mohegan, Narragansett, Pequot, Penobscot, and many others (of whom a few are now scattered among the distant wilds of the West — others supporting a weak, tottering existence; while, by far, a larger remainder have passed that bourne, to which their brethren are tending), held its Council once a year, to deliberate on the general welfare. Patriarchal delegates from each tribe attended, assisted by priests and wise men, who communicated the will, and invoked the blessing, of the Great and Good Spirit. The policy and decisions of this Council were everywhere respected, and inviolably observed. Thus contentment smiled upon their existence, and they were happy. Their religion, communicated by priests and prophets, was simple and true. The manner of worship is imperfectly transmitted; but their reverence for a Great and Good Spirit — (whom they referred to by looking or pointing upwards), the observance of feasts and fasts, in each year; the offering of beasts in thanksgiving and for atonement, is clearly expressed. They believed the soul to be immortal; — in the existence of a happy land beyond the view, inhabited by those whose lives had been blameless; while for the wicked had been a region of misery reserved, covered with thorns and thistles, where comfort and pleasure were unknown. Time was divided into years and seasons; twelve moons for a year, and a number of years by so many winters.

The tribe to which your speaker belongs, and of which there were many bands, occupied and possessed the country from

sea-shore, at Manhattan, to Lake Champlain. Having found an ebb and flow of the tide, they said, "This is like Muh-he-con-new," — "like our waters, which are never still." From this expression, and by this name, they were afterwards known, until their removal to Stockbridge, in the year 1730. Housatonic River Indians, Mohegan, Manhatta, were all names of bands in different localities, but bound together, as one family, by blood, marriage, and descent.

At a remote period, before the advent of the Europeans, their wise men foretold the coming of a strange race, from the sunrise, as numerous as the leaves upon the trees, who would eventually crowd them from their fair possessions. But apprehension was mitigated by the knowledge and belief, at the time entertained, that their original home was not there, and after a period of years, they would return to the West, from whence they had come; and moreover, said they, "All the red men are sprung from a common ancestor, made by the Great Spirit from red clay, who will unite their strength to avert a common calamity." This tradition is confirmed by the common belief, which prevails in our day with all the Indian tribes; for they recognize one another by their color, as brothers, and acknowledge one Great Creator.

Two hundred and fifty winters ago, this prophecy was verified, and the Muh-he-con-new, for the first time, beheld the "pale face." Their number was small, but their canoes were big. In the select and exclusive circles of your rich men, of the present day, I should encounter the gaze of curiosity, but not such as overwhelmed the senses of the Aborigines, my ancestors. "Our visitors were white, and must be sick. They asked for rest and kindness, we gave them both. They were strangers, we took them in — naked, and we clothed them." The first impression of

astonishment and pity, was succeeded by awe and admiration of superior art, intelligence and address. A passion for information and improvement possessed the Indian — a residence was freely offered — territory given — and covenants of friendship exchanged.

Your written accounts of events at this period are familiar to you, my friends. Your children read them every day in their school books; but they do not read — no mind at this time can conceive, and no pen record, the terrible story of recompense for kindness, which for two hundred years has been paid the simple, trusting, guileless Muh-he-con-new. I have seen much myself — have been connected with more, and, I tell you, I know all. The tradition of the wise men is figuratively true, "that our home, at last, will be found in the West;" for, another tradition informs us, that "far beyond the setting sun, upon the smiling, happy lands, we shall be gathered with our Fathers, and be at rest."

Promises and professions were freely given, and as ruthlessly — intentionally broken. To kindle your fires — to be one of and with us, was sought as a privilege; and yet at that moment you were transmitting to your kings, beyond the water, intelligence of your possession, "by right of discovery," and demanding assistance to assert and maintain your hold.

Where are the twenty-five thousand in number, and the four thousand warriors, who constituted the power and population of the great Muh-he-con-new Nation in 1604? They have been victims to vice and disease, which the white man imported. The small-pox, measles, and the "strong waters" have done the work of annihilation.

Divisions and feuds were insidiously promoted between several bands. They were

induced to thin each other's ranks without just cause; and subsequently were defeated and disorganized in detail.

It is curious, the history of my tribe, in its decline, during the last two centuries and a half. Nothing that deserved the name of purchase was ever made. From various causes, they were induced to abandon their territory at intervals, and retire further to the inland. Deeds were given, indifferently to the Government, or to individuals, for which little or no consideration was paid. The Indian was informed, in many instances, that he was selling one parcel, while the conveyance described another, and much larger limits. Should a particular band, for purposes of hunting or fishing, desert, for a time, its usual place of residence, the land was said to be abandoned, and the Indian claim extinguished. To legalize and confirm titles thus acquired, laws and edicts were subsequently passed, and these laws were said then, and are now called, justice!! Oh! what a mockery!! to confound justice with law. Will you look steadily at the intrigues, bargains, corruption and log-rolling of your present Legislatures, and see any trace of the divinity of justice? And by what test shall be tried the acts of the old Colonial Courts and Councils?

Let it not surprise you, my friends, when I say, that the spot on which we stand, has never been purchased or rightly obtained; and that by justice, human and divine, it is the property now of the remnant of that great people from whom I am descended. They left it in the tortures of starvation, and to improve their miserable existence; but a cession was never made, and their title has never been extinguished.

The Indian is said to be the ward of the white man, and the negro his slave. Has it ever occurred to you, my friends, that while the slave is increasing, and increasing by every appliance, the Indian is left to rot and die, before the humanities of this

model Republic! You have your tears, and groans, and mobs, and riots, for individuals of the former, while your indifference of purpose, and vacillation of policy, is hurrying to extinction, whole communities of the latter.

What are the treaties of the general Government? How often, and when, has its plighted faith been kept? Indian occupation forever, is, next year, or by the next Commissioner, more wise than his predecessor, re-purchased. One removal follows another, and thus your sympathies and justice are evinced in speedily fulfilling the terrible destinies of our race.

My friends, your holy book, the Bible, teaches us, that individual offences are punished in an existence, when time shall be no more. And the annals of the earth are equally instructive, that national wrongs are avenged, and national crimes atoned for in this world, to which alone the conformations of existence adapt them.

These events are above our comprehension, and for wise purposes. For myself and for my tribe, I ask for justice — I believe it will sooner or later occur — and may the Great and Good Spirit enable me to die in hope.

—Wan-nuau-con, the Muh-he-con-new



At one time, Quinney was a part of the Stockbridge Reservation. It was named for a prominent Indian family and was inhabited by both Stockbridge and Brotherton Indians.

Farms in the Quinney area were cleared and log houses dotted the land. A blacksmith shop was built and run by Ed Welch. It still stands today on the west side of State 55. Welch's son, Harry, ran the blacksmith shop after his father's death. The building has stood silent for many years.

"A neighbor, who was very good and kind, baked my oldest son a pancake as large as a frying pan every morning during vacation time for several years. Our son thought she was just wonderful."

When Henry Hostettler was a child of 10 in 1888, he used to go below the cliff (on the north end of today's Calumet County Park) to bring the cattle home from pasture. One day, he and his mother stopped at the top of the cliff to admire the sunset. His mother, holding his hand, said to him: "Just look at this beautiful sunset. Love it. Someday, maybe not in my lifetime, but maybe in yours, this will be a beautiful park for all the people to enjoy." Her words came true.

Henry Hostettler's father and relatives walked west from Charlestown one day. Reaching the ledge east of Stockbridge, they heard the sound of barking dogs. Leaving the women and children above the ledge with a member of the family to guard them, the men walked into Stockbridge. That was their first knowledge of the existence of a settlement or village on the east shore of Lake Winnebago.

At that time, everything was wilderness, so they followed the trails in their walk. They also found that a gristmill was operating on Mill Creek, so they brought their grain to Stockbridge after that for milling. Before that, they had carried the grain on their backs to either Green Bay or Sheboygan.

Many fishermen used to put out nets and lines for fishing. One fisherman went to the lake after supper to run his lines. The job usually took about 30 minutes. By 11 p.m., the fisherman had not returned. A search was begun. A few minutes later, the fisherman returned.

He had been sitting on the lake bank with some other fishermen, shooting the breeze. He had forgotten about a frantic wife back home. That was the last time for set lines for that fisherman.

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Dorothy Meyer
 Elaine Doxtator Raddatz
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A Tribute to Stockbridge

When we moved from Milwaukee to the east shore of Lake Winnebago, we wondered how we would adjust to living in a smaller community.

Our fears were erased the first weeks we were here. Everyone in Stockbridge was friendly and helpful. We felt accepted right from the start.

Thanks to all of you who made us feel so welcome.

We love our home, our neighbors and our view of the lake. We often stand at our window and watch the activity on the lake. It is like a large, moving picture — sometimes serene, other times turbulent.

The sunsets are a work of art. To see the large, red sun setting, and the colors changing, and the beautiful reflections — one knows the Almighty must have had a hand in it. It is a relaxing, comforting sight.

The change to a smaller community's way of life has been easy in an atmosphere such as this.

Dorothy and Al Martunas
Route 3
Chilton, Wis.





Dorothy Meyer, a retired schoolteacher and bookkeeper, is an amateur historian. She is interested in recording and preserving the story of Stockbridge's settlement and development, particularly as it pertains to the New York Indians, who gave their name to the community. She was born in 1911 in the Town of Barton, near West Bend, Wis., and has lived in Stockbridge since 1943.



Elaine Doxtator Radatz, a Stockbridge Indian and longtime resident of the community, has pursued the study of her tribe's triumphs and tragedies as a lifelong hobby. It is her intention to preserve and share the story of the Stockbridge Indians' rich heritage. She was born in 1940 in the Town of Stockbridge.



William Leach, a journalist, was raised and educated in Stockbridge. His interest in Stockbridge's frontier history was piqued by his paternal grandmother. He was born in 1947 in Fond du Lac.

